THEOLOGY

VOL. XLI NOVEMBER, 1940 No. 245

EDITORIAL

THE description of the Church of England as "a bridge Church" has gained a certain currency, but it is not a conception that proves very illuminating when it is examined. Bridges serve more than one useful purpose, but they are not places on which normal people live and work, and the Church of England is not designed to serve as a passage by which people may pass from Protestant Nonconformity to Roman Catholicism, even if it is occasionally used for that purpose. On the other hand, although this is not what it is built for, a bridge is often a place where people who live on opposite sides of a river, and even on the same side, may conveniently and profitably meet and talk. In this sense it is true that Anglicans have special opportunities of initiating and encouraging bridge conversations, and quite apart from anything we may be able to contribute we have very much to learn simply from listening to such conversations.

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Whatever the appropriateness or inappropriateness of describing the Church of England as "a bridge Church", we are quite sure that THEOLOGY may rightly aim at being "a bridge periodical". While most of our contributors are naturally Anglican, and while we have a special concern with the domestic affairs of the Anglican communion, we aim at being genuinely ecumenical not only in temper but in the range of our interests. It is easier to recognize that in contemporary Christianity there are a great many rifts to bridge than to say exactly what they are or where they are. It is as much our purpose to discover the significant divisions between Christians as to reveal agreements that are often ignored. It is becoming a commonplace that the old denominational barriers have lost much of their reality, and that new and similar lines of demarcation, which cut across the old lines, may be detected in all the Churches. Yet there is also much pardonable confusion as to what is really happening and as to where these new lines run, and at the same time there remains more, and not

less, need that denominational differences should be laid bare and understood. In short, there are many more voices to which we would fain listen than any one bridge periodical can hope regularly to accommodate.

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Nevertheless, we shall continue to find space for as many as possible. We have been happy during the past two years to welcome contributions from members of nearly all the chief Christian confessions. There is still in many quarters a shocking ignorance of what people are really like on the other side of the river. We heard recently of a group of rigorously high Anglican clergymen who, owing to war conditions, found themselves suddenly thrown into close collaboration with a group of Nonconformist ministers. The former, deplorable to relate, had never previously had any dealings with the latter, and were so overwhelmed by the discovery that Nonconformist ministers may be both orthodox in faith and delightful in company, that they were swept away by a naive enthusiasm for immediate measures of reunion. It is surely unpardonable that the clergy and ministers in any given locality should not be on terms of personal friendship and close understanding. It is one of the merits of the Student Christian Movement that it lays the foundations of such friendship and understanding, and we hope that incidents like that which we have mentioned will become more and more unlikely.

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Many of our contributors, however, have shown that there are rifts which it is more difficult both to define and to bridge. The so-called conflict between the "older" and "younger" theologians is a case in point. Mr Wickham certainly spoke for others besides himself when he said (see THEOLOGY, September, 1940, p. 174) that he was "still completely baffled as to the reason for the conflict". We hear not infrequently from both older and younger readers, not that they disagree with an article by someone on the other side of the river, but that they cannot begin to make out what on earth the fellow is talking about. It is true that this difficulty seems more often to be experienced by older readers, and this we believe is partly due to the unfamiliar language or idiom which is used and (dare we say?) sometimes affected by younger theologians. Of this Canon Newbolt good-humouredly complained in our

August number (see pp. 107 *f.*). But we are sure that the difficulty is not to be accounted for merely as a case of pretentious perversity or hankering after high-sounding novelties on the part of the younger generation. There is a wrestling going on with immense problems which have been sadly neglected or simplified and for the expression and solution of which familiar language and conventional idiom are found to be insufficient. While, therefore, we beseech everyone concerned to strive after the greatest possible clarity of thought and simplicity of expression, we would also suggest that in theology it need never be too late, and at times it may be vitally important, to learn a new language and to listen closely to those who are asking unfamiliar questions.

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We have, of course, our own thoughts, for what they are worth, about these questions, and from time to time we shall continue to indicate what they are. But at present we are more concerned to open our pages as widely as possible to those who have somewhat to say for our enlightenment.

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A commentator in *The Record* (October 11), reviewing our October number, sums up: "On the whole a fairly 'meaty' issue; but is THEOLOGY really quite the appropriate title for this highly idiosyncratic journal?"

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The Tablet (September 28) gives the following information about the Roman Catholic Church in Germany during 1939:

"There are now 11,000 Catholic parishes under forty-eight Ordinaries in Germany, according to official figures received in Geneva from Berlin. The total of priests is over 33,000. Only 3 per cent. of the 162,000 Catholic couples married there last year neglected having their unions blessed in church. Of the children born of Catholic marriages, 99·74 per cent. were baptized."

Divided Christendom and the Ecumenical Movement

It is well known that the Church of Rome has refused to be represented in the World Conferences on "Life and Work" (1925 and 1937) and on "Faith and Order" (1927 and 1937). But in the volume on *The Ministry and the Sacraments*, which was one of the two massive volumes produced by the Bishop of Gloucester's Commission of Theologians, in preparation for the Edinburgh Conference of 1937, there appear two contributions by outstanding Roman Catholic theologians in Berlin. Moreover, a Roman Catholic observer was present in an unofficial capacity at Edinburgh. These signs of Roman Catholic interest in the discussions on Faith and Order are most welcome. Just before the two World Conferences of 1937, there appeared a work, *Chrétiens Désunis: Principes d'un "Œcuménisme" Catholique*, by the learned Dominican M. J. Congar. In Theology Fr Hebert justly described it as of quite first-rate importance, and asserted that a knowledge of it ought to be presupposed in all future discussions about Christian unity. The English translation appeared last year, under the title *Divided Christendom* (Centenary Press, 12s. 6d.).

The sub-title of the original French edition (though not that of the English translation) explicitly relates the survey to the movement now known as "Ecumenical". Perhaps the tribute of gratitude which Fr Congar would value most would be an article which would discuss with equal frankness, and, if possible, with a like courtesy and charity, some of the chief questions raised. As one who was a representative of my own communion, both at Oxford and Edinburgh, I should like to comment, first, on Fr Congar's statement of the problem, and his outline of a practical program to meet it; second, on his criticisms of the "ideology" which he discovers behind the Ecumenical Movement; third, on his treatment of Protestantism; and fourth, on his view of the status of Christians who are not in communion with the papal See. I must leave to others his chapters on the Anglican conception of unity and the Orthodox Ecclesiology, though these are full of interest.

I.—The Problem

Fr Congar defines the problem on his first page. Nominally there are 330 million[1] Catholics of all rites, 175 million Eastern Christians not in communion with Rome, and 210 million in the groups deriving from the Protestant Reformation. These are rough figures. The detailed statistics are given in an appendix of the French edition, and do not appear in the translation. If the Baptist, Methodist, and Reformed (or Presbyterian) communions[2] were all estimated on the same basis as the computation made for the Roman Catholics and the Eastern Christians, the number of 210 million would be greatly increased. But as Fr Congar states the problem, it appears that Rome is now in a minority of those who are called Christians. No great stress ought to be laid on arithmetic in discussions of Church Order, though the late Canon T. A. Lacey, in a work[3] which has been studied by Fr Congar, does doubt the claim of a minority, when a division becomes permanent, to have a monopoly of the truth. But there is a problem, as Fr Congar sees, when the whole Catholic Church of Christ is made to include only a minority of Christians.

In a discussion of " Corporate Reunion and an English Uniat Church ", Fr Congar declares that at the present rate it would take six hundred years to make England Catholic once more, if the Roman Church continues to rely on individual conversions. It is plain that such facts constitute a special problem for the Roman Church because of its claim to be the one true Catholic Church on earth. But there are added difficulties which concern all the communions of Christendom, in the very fact of our separation.

In his statement of the problem, Fr Congar singles out (p. 24) the fact that we have now got into the way of living without each other, and in opposition to each other as parallel lines of Christianity which never meet. " The mere fact of not being on terms has become a fresh motive, and often the most prominent one, for remaining apart. . . . The persistence alone of separation has become a heavy stone rolled over the mouth of the sepulchre where unity was entombed by the first misunderstandings." He admits

[1] The figure 336 in the English translation must be a misprint.

[2] The Congregationalists are unaccountably omitted altogether in the detailed figures.

[3] *Unity and Schism*, 1917.

that " we Catholics, on our side, have got into the way of doing without our separated brethren. Because for so long they have not counted with us at all, they have the feeling that we regard them as second-rate Christians, to be more or less despised ". He sees also that time has deepened division, in that each Christian group has followed its own lines and evolved in its own way. The Catholic Church itself has gone on developing. " The mere fact of a growth in which our separated brethren have had no part constitutes a further obstacle to reunion for them and gives their secession a cumulative effect of justification." Here are facts to be weighed by us all. And at the end of the book Fr Congar attempts to make allowance for these facts. He admits (p. 258) that the reunited Church would be " something more rich, more complete, than any existing Christian body, not excluding the Catholic Church herself in the *actual and explicit realization* of her inherent, unchangeable Catholic capacities ".

It is not for us to dispute the chief reasons which Fr Congar adduces (pp. 140-142) for the refusal of the Vatican to participate in ecumenical gatherings. The Roman Church is conscious of certain dangers. " She is afraid of being unable to present herself adequately, and thus of being made to appear as a mere party in the discussion instead of the totality which she really is." But I may point out that against one danger, which Fr Congar fears, the participants in the discussions are perpetually on their guard. There is little likelihood of our attempting to find a mere " formula for unity ". Indeed, in the " Outlines for a Practical Programme " contained in the last chapter of the book he unconsciously espouses the principles on which the Faith and Order Movement has continually acted. First of all, he says, we must get away from the incredible prejudices which we have about each other. Knowledge and love are both necessary. To this end we must be intensely loyal to our own position. Second, there must be a return to the sources and to the interior life. Third, he asks that there should be a study of Catholic truth, to which Catholic theologians should contribute a clear statement of Catholic positions; that there should be exchanges and explanations of one kind or another in a spirit of fraternal charity. Above all, " the Catholic Church must make full use of her powers of assimilating all the needs and the values which are now cut off from her, and which

must once more find their place in unity. Reunion will never become for those Christians outside her a thing to be desired until the Church is seen to be the catholicity of the whole Christian inheritance wherein they will retain their own spiritual treasures intact, enriched and transfigured in the fulness of communion". To the objection that "this would be nothing less than a reform in the Church", Fr Congar replies: "It would, and why should we be afraid of that?"

These principles are well and finely stated. They awaken an immediate response in those who are working in the Faith and Order Movement. Indeed, that Movement is intended to embody those very principles and to act in that spirit. Without such knowledge and charity the ecumenical work would cease to be. We are finding at every step that we have incredible prejudices about each other—and are endeavouring to dispel them. There is perpetually proceeding a return to the sources and to the interior life, most notably illustrated in the recent decision of the Continuation Committee to set up a commission on "Worship". The essence of "Faith and Order" is that there should be utterly frank exchanges and explanations. Fr Congar's statement that the reunited Church would be "something richer and more complete than any existing Christian body, not excluding that Catholic Church herself" is continually echoed amongst us. In his statement we ought not to forget his qualification. He believes that the Church of Rome even now is "the catholicity of the whole Christian inheritance", and longs for the full demonstration of the riches of that inheritance. Without any unworthy attempt to make capital out of admissions such as these, inspired as they are by an authentic Christian longing, we may join with him in prayer for the reform of the Church of Rome which each one of us would wish to see paralleled in the other communions to which we belong.

II.—The Ecumenical Movement

Under the title, "Theories Underlying the Ecumenical Movement", he writes a chapter which is mainly devoted to a strong criticism of the Life and Work Conference at Stockholm. At the beginning of it (p. 115) he admits that those who were about to take part (the English translation says "those who took part") in the two Conferences at

Oxford and Edinburgh "would repudiate, or believe themselves to repudiate, just as we do, the ideology which we attribute to them, and which we believe to be behind these two movements". The defence which he makes for attributing this ideology to them is, naturally, quite unconvincing. He discovers in the ideology of the Stockholm Conference, (1) a reduction of the Christian position to a philosophy of religion; and (2) a failure to understand the true nature of faith.

But why should the Stockholm leaders, or the leaders at Oxford and Edinburgh, be saddled with an ideology which they repudiate? Orthodox, Anglicans, Reformed, Lutheran, Methodists—all these when they met in Conference had not so denied their own confessions as to reduce their conviction of the uniqueness of the Christian revelation to a merely human philosophy of religion. The Stockholm Conference was led by Archbishop Söderblom, whom Fr Congar describes as strongly influenced by "the modernism coupled with relativism of Schleiermacher, A. Sabatier and Troeltsch". But surely those who read the works of Söderblom published both before and after the Stockholm Conference, especially his Gifford Lectures on *The Living God*, cannot doubt his whole trust in the Incarnation and the Cross of Christ. This work, says Fr Hebert of Söderblom's book, *The Story of the Passion of Christ*, "contains no weakening-down of the central mystery of Christianity to suit the supposed needs of the modern mind." The "Life and Work" Conferences have been due to the conviction, whether right or wrong, that there were certain practical tasks which men who owned allegiance to Jesus Christ might undertake together, even if they were separated in theological belief. It was such a conviction that once moved Cardinal Manning to confer and work with Sir Wilfred Lawson, or to sit on a Committee of Conciliation with the then Bishop of London in the London Dock Strike. Nobody thought that Manning reduced his conception of the divine revelation by such collaboration. Nobody thinks that Cardinal Hinsley compromises his convictions by joining in a public meeting with the Archbishop of York and a leading Methodist minister to protest in the name of Christ against the Nazi treatment of the Jews.

Since Fr Congar wrote, the representatives of the Life and Work Movement have themselves asked that the basis

of the World Council of Churches shall be that of the Faith and Order Movement. That basis is the confession of the Incarnation.

III.—Protestantism

In his introductory analysis of the problem (p. 35) Fr Congar has described the whole of "Protestantism" in terms that seem astonishing to those who listen to Continental Protestant theologians at conferences on Faith and Order.

"The principles of secularism, of naturalism, of rationalism, which were to us from the first implicit in the Reform, have grown into a movement which has ended in liberalism and the reduction of Christianity to an aspect of the moral consciousness of mankind . . . a religion of the Spirit is arrived at in which religious sentiment passes for faith, God in conscience for Revelation, and private judgment for the interior witness of the Holy Spirit."

The Lausanne Conference had already declared that "we are united in a common Christian Faith which is proclaimed in the Holy Scriptures, and is witnessed to and safeguarded in the Ecumenical Creed, commonly known as the Nicene, and in the Apostles' Creed, which Faith is continually confirmed in the spiritual experience of the Church of Christ."[1] Such a statement clearly involves a repudiation of the reduction of Christianity which Fr Congar discerns in Protestantism.

Elsewhere (p. 274) he declares: "We believe . . . that the specifically Protestant mind is gradually destructive of the objects of its own belief, and of what survives of the heritage of historic Christianity." The English translator evidently feels a difficulty in this wholesale condemnation, for he inserts a footnote: "The author is thinking particularly of Continental Protestantism." But surely Continental Protestants ought to be judged, not by an outside description of the dangers into which some of them may have fallen, but by the deliberate statements of the accredited representatives who speak for them at World Conferences. It is precisely the business of the Faith and Order Movement to elicit such authoritative declarations. These are not quoted by Fr Congar. The reports of the Lausanne Conference should surely suffice to disprove his terrible

[1] *Faith and Order: Lausanne*, 1927, p. 467.

verdict. A quotation from the first Report, "The Church's Message to the World", may be quoted, especially as it was drawn up by Adolf Deissmann, and has already formed the basis of reunion for certain communions. After an emphatic statement of the central doctrine of the Incarnation, in which the primitive *kerygma* reappears, it proceeds:

"Jesus Christ, as the Crucified and the Living One, as Saviour and Lord, is also the centre of the world-wide Gospel of the Apostles and the Church. Because He Himself is the Gospel, the Gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system; more than a programme for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise."[1]

It is true that this report, like all the reports of the Lausanne Conference, was not "adopted", but "received"; the word "adopted" was then avoided. But the report was unanimously received, and now has a certain authority in the Movement. It has since been reinforced by the *Affirmation of union in allegiance to Our Lord Jesus Christ* which was unanimously "adopted" by the Edinburgh Conference[2] by a standing vote on August 18, 1937.

Fr Congar regards the Church of England as occupying a place apart from the other Christian groups which owe their origin to the Protestant Reformation of the sixteenth century. But it would seem that when it comes to granting such groups "ecclesiastical status", the Church of England is classed with Protestant groups, rather than with the Orthodox Eastern Churches. Corporate reunion has always been looked for with Eastern Christendom, never with the Protestants. He seems (p. 291) to agree with English Roman Catholics who are all critical of the corporate reunion of the Anglican Church with Rome, and for the same reason: "The Church of England, in spite of appearances, is not really an ecclesiastical body, because it has no unity in faith, and contains a great variety of contradictory beliefs".

[1] *Faith and Order: Lausanne*, 1927, p. 462; see also *Convictions*, ed. L. Hodgson, 1934, pp. 85, 142, 148, 163.

[2] *Faith and Order: Edinburgh*, 1937, pp. 275-6.

IV.—The Status of the Christian Communions Separated from Rome

The distinction often adopted by Roman theologians between belonging to the soul of the Church, though not to its body, does not satisfy Fr Congar. He is prepared to say that all baptized Christians are members of the Roman Catholic Church, whether their baptizers were Catholic or Protestant, but that their membership is imperfect if they are separated from the Apostolic See.

The dissident Christian bodies may be regarded (p. 242) as " in some fashion *elements* of the Church: elements, that is to say, to the extent in which they have preserved in their very constitution as a religious body elements or principles which pertain to the integral reality of the One Church ". These elements are the Sacraments and the Word. But unity in the Word implies a common submission to the teaching authority and pastoral government of the apostolic hierarchy, and ultimately a subordination to the primacy of the Pope.

The final difficulty is thus reached, though it is reached by a most interesting and novel route. Whether his statement is intellectually coherent is another question. The problem is that " souls which do not visibly belong to the Church are none the less justified and saved, and hence incorporate in Christ ". The Church is the Body of Christ. Therefore these souls must in some sense belong to the Church.

Now if, in virtue of his baptism, a Protestant belongs to the Church and is a genuine member of the one true Church of Christ (p. 230), which *ex hypothesi* is the Catholic Church under the primacy of the Pope, that Church must be divided, since the Protestant is also a member of a " dissident body ". But Fr Congar is bound as a Roman to believe that the true Church of Christ is one, and cannot be divided. *Quisquam credit hanc unitatem scindi in ecclesia posse ?* The cry of St Cyprian still echoes through the centuries. But it is the lamentable fact that the body is divided and the seamless robe is actually rent. We are all in schism; that is an explanation which corresponds to the facts more closely than the theory propounded with such learning, persuasiveness, and sympathy, in this most notable book. Those who do not belong to the Roman allegiance can best show their gratitude to the author by their heartfelt hope that his book is genuinely representative of the outlook of

the Roman Church, and that the response of Protestants may be stated in the temper of affection and penitence in which this book is written. R. Newton Flew.

The Church in Württemberg, 1938-39—II

The Studentenpfarrer

The Church was still able[1] to carry on work amongst students through the Studentenpfarrer, a resident full-time Minister, who lived at the "Adolf Schlatter House," which is more or less an open club for students. He is entirely responsible for ministry to and evangelization among students—thus he is a Chaplain and Missioner in one.

The first part of his work is done by meetings held at the Adolf Schlatter House once a week for Bible study. There are open services for students at the beginning and end of every Semester; the Lord's Supper twice a term, and a daily early morning prayer meeting in the Spitalkirche. The first of these is always well attended by non-theologians as well as by theologians themselves. Until January, a short mid-morning service was held in one of the lecture rooms of the University between lectures, but then it was forbidden by the Rektor, no reason being given.

On the evangelistic side the spear-point is a challenging address given once a term by a well-known and capable preacher. Every student in the University who is not an active member of the Evangelical Church (excluding R.C.s, of course) is invited personally by one of the students to come to the address, and receives a written invitation to the Adolf Schlatter House from the Studentenpfarrer to meet the speaker and to discuss matters. It really surprised me to hear how many students responded to this invitation. Dr Müller, the Studentenpfarrer, told me that the interest in Christianity among students had grown enormously since 1933. This method is not to present Christianity as a philosophy of life among others, but to lead enquirers to realize their sin and the impotence of any secular philosophical view of life to deal effectively with it, and that only Jesus Christ, crucified and risen, can. They are thus confronted with a decision, and acceptance of Jesus Christ

[1] This memorandum refers to conditions as they were between October, 1938, and July, 1939.

as Lord involves also the joining of His Body the Church. Dr Müller was very emphatic about this. He is equally energetic in his efforts to get students when they go down to join in the life of the Church wherever they go. There is no " Protestant Individualism " here. Nor is the Church itself forgotten during the time of their university life. Once a term a party of about eighty students—half non-theologians —goes off to some area, often rural, for a week-end missionary campaign. The students of Tübingen have been to Thüringen, where the *German Christians* are strongest, to serve in this way. The same spirit of co-operation between the students and the Church in the parishes, in face of the common danger, was noticeable at Tübingen as it was seen in Frankfurt by the writer in a recent number of THEOLOGY.[1] The number of positively Christian students in relation to the whole is quite small, though larger, I think, than in Cambridge. But the " Remnant " is deficient neither in faith, energy nor vision. No attempt is made to water down Christianity into humanism except by the insignificant *Deutsche Christen*, whose appeal is very small indeed, and is almost non-existent in the university.

THE LITURGICAL MOVEMENT

Mention was made in the introductory section of the poverty of liturgical life in the Württemberg Church and predominance of the preaching service. The renewed theology of the Word of God has resulted in a new theology of the Church. No longer can the Church be regarded as a meeting together of individuals to hear a sermon for the uplift of their own private spiritual lives. The Word of God in the New Testament, the early Fathers, and in Luther himself, creates a fellowship that is the gift of God to man—it is something that man never makes or does for his own convenience or of his own merit. Hence the poverty of the preaching service in setting forth the Gospel of God and in recreating this divine fellowship. Some few theologians in Württemberg have therefore turned to other parts of the Church—partly to the more liturgical Lutheran Churches like Bavaria, Hanover, and Prussia, partly to the Pre-Reformation Church, and have sought in their liturgical treasures an adequate expression for their renewed under-

[1] THEOLOGY, October, 1939: " A Visit to Germany."

standing of the Gospel. The impact of a hostile State has also had repercussions. An individualistic Church based on the piety of its members is powerless in face of the demonic forces arrayed against the Church to-day, therefore a closing and consolidation of the ranks has been imperative.

The inspiration of this small movement comes primarily from Alpirsbach, the Lutheran Maria Laach. From here are printed and circulated liturgies, some of them reprints of the Deutsche Messe and other liturgical services already current within the Lutheran Churches, and other new translations of Latin offices from the Roman order. A group of liturgical enthusiasts exists in Tübingen, headed by Pfarrer Götz. They meet daily at four o'clock in the Stiftskirche and sing Vespers. They are but a small group, and mostly theological students—quite a number from the Stift—and local Pfarrers. Their activities are regarded with tolerant suspicion by the more Calvinistically-minded theologians, and the liturgical group tend to keep themselves from the laity at large, whom they regard as being unready for such a revolutionary departure. But the laity are being familiarized with the service of Vespers, for this is said weekly on Saturday evenings at the *Wochenschluss-gottesdienst*—the close of week service at 8 p.m.

At the end of February a liturgical weekend was held by this group, and it was conducted by a pastor from Hanover, who is a leader of the movement. It began with Vespers at 5.30 on Saturday, and was followed by an address in the vestry on the theological background of the movement from the Hanoverian pastor. He put forward the ideas mentioned above—the corporate conception of the Church as a fellowship created by the Word of God. What particularly struck me was his insistence on the idea of the continuity of the Catholic Church. He inveighed against the idea so prevalent in Protestantism, that Church history ended with St Paul, and did not begin again till Luther nailed his theses on the church door at Wittenberg, and insisted that much was to be learnt from the Pre-Reformation Church, even by Evangelicals ! As an Anglican I felt that he was here striking at one of the fundamental weaknesses of German Protestantism. I was even more surprised at his outlining of a scheme for " Evangelical Monks ", and his suggestion that the communal life of the monastery was not necessarily un-Evangelical. I gathered that he was thinking not so much of a community in retirement from the world,

as of a voluntary fellowship by a group of people living and working in the world, a fellowship for daily worship, and a common board. At 9 p.m. on Saturday evening Compline (*Komplet*) was sung. At six o'clock on Sunday morning the Holy Eucharist was celebrated according to the rite of the *Deutsche Messe*. A forty-five-minute sermon was preached—an exegesis on the temptation narrative, the Gospel for *Sonntag Invocavit*,[1] the first in Lent. There was a very simple ceremonial indeed—though several things were done which showed how narrow and insular the English Evangelicals of the nineteenth century were in their battle against ceremonial. After the Eucharist was finished Mattins (Matutin) was sung. The service lasted two and a half hours ! It was followed by a communal breakfast. There was quite a large number present, apart from the liturgical enthusiasts themselves, who formed the choir. Later in the day Vespers and Compline were sung. On Monday morning Mattins was said at seven, followed by a special liturgy called *Reisesegen* or " Blessing before a Journey ", as most of the students were to go home from the University that day. Finally the whole party walked out to Kloster Bebenhausen in the afternoon. This has been successively a monastery, a seminary, and a country house; the old chapel of the monastery is still in use as the parish church. Here Vespers was sung. This symbolized the continuity which the movement sought to stress.

They were particularly anxious to hear my impressions as an Anglican with a wider liturgical experience. I had to tell them that the theology of the movement was to my way of thinking very sound. I felt, however, that they were trying to do too much, although it was interesting as an experiment, and that they could have learnt something from our own English Reformers, who, it is generally recognized, made the only really significant contributions of the Reformation to the liturgical life of the Church. They set out to reform the unsatisfactory features of the Roman offices on evangelical principles. The Swabian liturgists had, however, taken over the Roman offices lock, stock and barrel, and just translated them into German. I felt sometimes they lacked the simplicity of the 1662 orders. Also their plainsong was far too elaborate and

[1] In the Lutheran Church the Sundays between the First Sunday in Lent and Whitsunday take their name from the old Latin Introits.

required expert ability for its performance. If any such thing was to be popularized among the laity it must be considerably simplified. I disliked, too, the singing of the lessons at the offices and of the Epistle and Gospel at the Eucharist. (It was one of their principles that if a service is sung not one word must be spoken.) They might also learn something from us in the monthly recitation of the whole Psalter. The same psalms come every day at Vespers. In short, I felt that the danger of the movement was that they should become a small group of suspected fanatics; that it would fail its own theology unless it aimed lower and sought to bring in the laity at large; that if this was to be done, greater simplicity should be aimed at, and that the Church of England, with its long experience of congregational liturgy, could do much, in all humility, to help them. Incidentally I may remark that the contact of some of the students of the Stift with the Anglican liturgy at Westcott House and at Queen's, Birmingham, first led them to an interest in the movement within their own Church.

The Church Conflict To-day

Finally, something must be said of the conflict between Church and State as it unfolded itself during my year at Tübingen.

(1) Education.

Education was the burning question of the hour. In 1935 the State took over all denominational schools in Swabia—Roman Catholic and Lutheran alike. Reference has already been made to the innate piety of the Swabish people, and it may be said that this move was generally regretted by public opinion. Realizing this, the Ministry of Education gave a solemn and written undertaking to the parents that full opportunities for instruction in the Christian faith, to be given by ministers of the Lutheran and Roman Communions in school hours, would be provided. I am not quite sure about the position of *Weltanschauungsunterricht* under this agreement—whether it was already given to schools at this stage, or whether parents were free to allow their children to go to it or not; anyhow, the State had, or appeared to have, at this time the desire to give complete freedom to the Church and to parents. And official utterances of the Führer and of other Ministers of State all

express this desire, and the importance which they attached to the Christian education of the youth of Germany. It was a time when everything was being done to represent the anti-Bolshevik character of National Socialism. And everybody was completely satisfied.

But according to the interpretation given to the movement by the Church, anti-Christian extremists have gradually got the upper hand in the party; and the piety of the Swabish was a sore point with the authorities in Berlin. In 1937 (?), therefore, there was nominated as Director of Education for Württemberg a fanatical anti-Christian National-Socialist, Mergenthaler. This gentleman completely misunderstands Swabish psychology, and is resolved to exclude all Christian teaching from education, and to substitute the ultimately anti-Christian National-Socialist *Weltanschauung*. No systematic policy is adopted—procedure is in every case adapted to the local peculiarities of the particular school and of the persons involved. But Mergenthaler is aiming generally at excluding the Christian ministers from the schools and at putting pressure on parents to send their children to *Weltanschauungsunterricht*. One example I heard of, the exclusion of a minister from the school, was a case near Ulm. Here the Pfarrer was told to stop teaching the Old Testament because it was Jewish. He thought he must at all costs rescue the New Testament, and so agreed to abandon the Old. Then a few weeks later came the order to cease teaching St Paul's Epistles, for St Paul likewise was a Jew. The Pfarrer thought he must save the Gospels at all costs, and so complied under protest. A few weeks later came the order to stop teaching the Gospels—for Jesus Himself was a Jew. The Pfarrer was thus reduced to an impossible position and had to throw up the task of teaching the young altogether. Methods vary in different schools. This is a typical example of how Mergenthaler seeks to exclude the clergy from the schools.

Secondly, he seeks to persuade or to put pressure on parents to send their children to *Weltanschauungsunterricht*. Pressure is a comparatively easy matter where the parent is a "Staatsbeamter". Persuasion usually takes the form of assuring the parents that there is nothing incompatible between the political *Weltanschauung* and the Gospel, and that they can send their children to the former without worrying. But the Church authorities take a different

view, and the Landesbischoff,[1] Dr Wurm, who despite his seventy years is fighting heroically, and acting really like a Bishop of the Catholic Church in defence of the Gospel, has requested the ministers of the Church to present for Confirmation only those children who do not go to *Weltanschauungsunterricht*. To the Church it is a matter of " either-or ", and not of " both-and ".

The efforts of the Württemberg Director of Education had thus reached such proportions by February, 1939, that the Bishop decided to send a pastoral letter to every single member of his flock, calling upon them to resist to the utmost the pressure of the State, and upon parents in particular to refuse to send their children to *Weltanschauungsunterricht*, and urging them that if the State attempted to put pressure on the parents—and especially upon State officials—as a result of this refusal, to report the case to the Bishop. This pastoral letter was dispatched to the parish ministers for distribution after the Sunday morning service, but the Gestapo seized and confiscated every copy. So the Bishop sent one copy to every Pfarrer, and ordered it to be read even if the Gestapo forbade it, and promised to take all responsibility on himself. The Gestapo were prepared for this move, although they had no information about the Bishop's second step; the letter had been dispatched secretly. So they called on the Pfarrers, in some cases searched their studies, and extracted an oath out of them that they understood that they would be fined 2,000 marks if they read it. Some Pfarrers had taken the precaution of learning the letter by heart, in case the Gestapo discovered it in their studies.

Only the Pfarrers themselves knew about the letter; the congregations were unaware that it was going to be read. The letter was duly read in every pulpit save four in the whole of Swabia. The Gestapo interviewed the Pfarrers in the vestry after the service, and warned them that they would hear further. But the ranks of clergy and people

[1] This development of an Episcopacy in Württemberg is highly interesting. Before 1933 the Bishop was called " General Superintendent ". But the importance lies not in the change of name, but in the growth of function. The Bishop governs with the Oberkirchenrat but appears to be acting increasingly as the personal embodiment of authority. There is no opposition to this, and under the stress of the times earnest Evangelicals are looking more and more to their Bishop as the Defender of the Faith.

were so solid behind the Bishop that the Gestapo found it impolitic to proceed with their threats either of fining the clergy or of imprisoning the Bishop. It seemed that the Church had won this round in the battle. Just after this incident the Bishop sent a letter to Herr Rust, the Kultus-minister in Berlin. This was a legal justification of his position. He claimed that by the written declaration of policy in 1935, when the Church schools were taken over, and by numerous utterances of the Führer himself and other Ministers, the action of Dr Mergenthaler was illegal, and that therefore the Bishop and Church had really been acting in loyalty to the declared policy of the Führer. The Bishop wanted to force the Berlin authorities to adopt a clear attitude—to support either the Church or Mergenthaler.

(2) Penalization of the Christian Laity.

The position of the laity is in some ways even more difficult that that of the clergy. This is especially the case with Staatsbeamten, like schoolmasters, over whom the State can exercise physical pressure, and make things unpleasant for them if they are known to be confessing Christians.

I became very friendly with a Christian family. The father was a schoolmaster: he has two sons and a daughter, all at school. He had been teaching at a secondary school within five minutes of his house. During the peak of the crisis in September, 1938, he criticized both the foreign policy and the Church policy of the Government in the masters' common room. A young master many years his junior overheard him, and wishing to ingratiate himself with the Party, reported the matter to the Gestapo. The result was that he was removed to another school, involving an hour's journey each way every day. Here he enjoys the position of junior master with a reduced salary. The transfer was made suddenly and without notice. But the case did not rest there. The local population supported him and snubbed his informant, who, feeling called upon to vindicate his honour, instituted legal proceedings against Herr X on the charge that he had not shown complete confidence in the Führer. When I saw the family last, Herr X was collecting evidence for his defence, to show that he had a good record as a citizen. I suspect that the case has been dropped. Herr X felt himself that it

would be, but regretted it, since he had hoped that it would expose the rottenness of the whole system of informing. Herr X told me that at present it was impossible for them to dismiss Confessional schoolmasters, although they would like to, because the shortage of schoolmasters is so great. But short of dismissal everything is done to make life unpleasant in the hope that they may leave the Church. I understand that the position is similar in other branches of the Civil Service.

Conclusion

The Lord Jesus was " crucified through weakness, yet he liveth through the power of God " (2 Cor. xiii, 4). The sign of the Cross is written for ever over the Church's life. But it is precisely here that the power of God is made manifest—in the Church with all its weakness. The desperate situation in which our German brethren are has its other side, as the Resurrection is the other side of the Cross. For just when the demonic power of the anti-Christian state has seemed strongest, the Gospel has been rediscovered, and with it the Church. There has been too a rediscovery of Luther—theologians are today going behind the Lutheran misinterpretations of him, and have discovered that the great Reformer stood for no individualist Protestantism. We in this country have much to learn from this re-understanding of Luther's idea of the Gospel and of the Church. But Luther is a dangerous guide—he was hasty and careless in his work, and he made himself liable to misunderstanding, especially on the subject of the Church—and the danger is that, by resting content with Luther to-day, the neo-Lutherans will, despite themselves, perpetuate some of these misunderstandings. It is precisely here that we Anglicans, with our staunch patristic traditions, and our wider vision of the one Holy Catholic and Apostolic Church, can help our brethren. It is along the way of mutual understanding and of sharing with the other that which each lacks that the road to unity lies.

R. H. Fuller.

(*Concluded.*)

Romanticism and the Competitive Society

It is significant that the age of the industrial revolution was also the age of the romantic movement, and that an engraving of a large-eyed and luscious beauty pining beside a torrent is as typical of the early nineteenth century as is one of those delicately coloured diagrams of steam-operated machinery which now adorn the walls of the South Kensington Science Museum. The two are in fact complementary; for the utilitarian society of the era of mechanism needed compensation for its lopsided development, its concentration upon action and the achievement of financial power; and found it in the increase of human sensibility to landscape and to passion. Upon the principle of " the division of labour " then so popular, there came to be allotted to all women above a certain income-level the duty of quickening their capacities for feeling. It was, of course, a gradual process; and it did not culminate till the 'thirties and 'forties. The cultivation of the emotions was not at first considered to be the province of one sex alone, and the transition from " the man of feeling " to the female who was " all soul " was not completed for two or three generations. In this country indeed, whose persistent humanist tradition of living for fun rather than for profit is summed up in the name of Merry England, the transition was never wholly accomplished; and there never came into being so sharp a cleavage as was later to appear in America between " culture " as the business of women and money-making as that of men. The old hierarchical structure of England, in which a man lived, worked and enjoyed himself in his own sphere, untroubled either by ambition or by a sense of guilt in lacking it, survived even Adam Smith's formulation of the principle which, irritant as tear gas, was in ever stronger concentration to pervade the new industrial system. That principle was a sociological interpretation of the old phrase " devil take the hindmost ". It now assumed that it was the hindmost's fault if the devil did take him, and that this event would be of the greatest possible benefit to the community at large. It inculcated ambition and avarice, taught that the acquisition of a fortune implied that of merit and took it for granted that " getting on " was the first duty and last end of man, thus bringing into being a society whose prime motive and

over-ruling idea was that of competition. This for men who, forced to allow the progressive atrophy of their own capacity to "stand and stare", sought psychological over-compensation in attempting directly they could afford it to force their women to do little else. It was an era of specialization; and the extremely delicate and difficult function assigned to all leisured females, irrespective of individual temperament or personal inclination, was no less than that of preserving the spiritual balance of the group. Because the average man had to live entirely in the conscious mind, planning, competing, driving himself onward by sheer will-power, the average woman was required to live as far as possible in the subconscious, ignoring reason and sensitizing herself to perceive experience and to express emotion. Because he was obliged to spend himself in the symbolic activities of business and finance, related less closely to the experienced realities of hunger and satisfaction, cold and clothing, than to the mechanics of an abstract system of credit, she must be kept in unremitting contact with bodily and emotional life, and like Antæus renew vitality by touching the inexplicable earth. It is significant that the inhabitants of this era found detestable three kinds of work undertaken as a matter of course by the women of more balanced ages: that of the nun; that of the wife in an arranged marriage, who regarded matrimony as a career rather than a prolonged ecstasy and did not base her life solely upon human emotion; and that of learning. These activities implied detachment; and the age of the industrial revolution could not afford to permit detachment in the sex through which it sought its supplies of raw vitality. *Because* "love was from man's life a thing apart", it was imperative that it should be "woman's whole existence". Hence Kingsley's typical protests against the self-dedication of girls, who might have married and borne children, to the celibate life of prayer in convent and hermitage, in the fifth century in "Hypatia", in the sixteenth century in "Westward Ho!" and in his own day in "Yeast"; and hence the violent general antagonism to the first Tractarian communities of contemplative women. The biological and emotional currents of being for which society depended upon women must not be subordinated in any of them, even to the end of worship, still less to that of common sense; hence the deep-rooted horror of the *mariage de convenance* that burgeons through the literature of nineteenth-century

England, the omission to recognize anything more than an emotional content in the term " wife ", and the reluctance to consider the whole-time activities of the household as work. Least of all must the female energy needed to pump *élan vital* into a utilitarian society, least of all must it be transformed to serve the ends of learning or of intellectual activity. Hence the frightened jeering at " old maids " to be found from Dickens to Gilbert and Sullivan, and the uneasy ridicule of the learned women and " lady novelists " whose earlier representatives—Hrotswitha of Gaudesheim, Margaret of Anjou, Lady Jane Seymour, Aphra Behn, Lady Mary Wortley Montague, for instance—had been accepted without agitation by their contemporaries.

A hundred years after Adam Smith had formulated the principle of competition in terms of political economy Darwin gave it biological expression in the doctrine of the Survival of the Fittest. For survival, however, two things are necessary; and that of primal importance is not the ability to struggle for existence but that unarguable conviction that it is worth while to exist. This conviction, which is completely taken for granted by animals, peasants and the mothers of young children, rises to be questioned in the minds of those less directly in contact with spontaneous objective reality; wavers and flickers and needs constant renewal lest it should expire, leaving Alexander to weep because there are no more worlds to conquer, the retired business man to perish of boredom, and the ambitious student to hang himself because he has failed in his examinations.

For this renewal, this contact with the non-competitive fountains of vitality, whose spray should fall like the rains of heaven that fed them upon " the just and the unjust ", the industrious and the idle, the successful and the unsuccessful, men turned to romance, to women and to pets: blinded canaries endlessly singing, cats, lovebirds, squirrels and mice, whose interest in living continued though they turned the treadmills in their wooden cages; and above all dogs. The cult of the dog first became universal in the nineteenth century; whose walls teemed with reproductions of Landseer's " Dignity and Impudence ", his waiting hound " Suspense ", his royal spaniels; and whose popular literature full of stories about brave St Bernards, faithful mongrels, and pampered Spitzes, produced the unforgettable saga of " Owd Bob ", dependable, full of emotion undi-

minished by any process of filtration through words, and intensely alive. The wives who knew themselves to be to their husbands " something a little nearer than his dog, a little dearer than his horse " gauged their emotional status accurately enough, but their burning resentment might have been a little quenched by the realization of the function that this status carried; to convey the welling vitality of unarguable being, expected and inevitable as a nursery rhyme that was once a fertility ritual, to a creature culturally mutilated of his own capacity to receive it directly for himself. Consciously he despised the non-mechanical, the non-rationalizable, the non-logical; articulately he ridiculed " old wives' tales ", " women and parsons ", and " women's talk " concerned with the fundamental processes of living, birth, growth, food, warmth, corporal beauty, marriage, health, sickness, death, the affairs of the body and the spirit instead of those of the conceptual mind. His deep subconscious need of a sense of vital significance in the fact of being, his passionate fear of any restriction in the output of this sense, may be measured by the violence of the general resistance made to all attempts to permit women to become whole human beings free to exercise will and reason, as well as to supply emotion and unanalyzable meaning to life. The bitterness of the opposition that met their efforts to seek intellectual education, to take up independent work, and even to devote themselves, as nuns had for centuries devoted themselves, to sick nursing, are evidence of the widespread craving for psychological vitamins not to be found in the commonly accepted systems of mechanistic philosophy, utilitarian sociology and competitive industrialism. This imperative social need embittered the opposition to the female struggle to develop the conscious mind; while the general articulate contempt for " women's concerns " inflamed to fever heat her desire to struggle. In a competitive and individualistic culture it was felt especially degrading to be kept, as urban populations now wish to keep the countryside, not as an entity with a vigorous, valuable and matter-of-fact life of its own, but for æsthetic and recuperative purposes, as an idle, well-regulated stretch of landscape in which the town dweller may " commune with Nature ". To convey the currents of mental as well as physical fertility inborn talent or specialized training is necessary; and well-off women, born without that sure talent and bred without training, tended to relapse into stagnation,

to develop characters less akin to irrigation canals than to ponds full of duckweed, mosquitoes and needle-bright dragonflies. The only form of active individualistic competition open to them was that of snobbery; which singularly unattractive pursuit did of course absorb a number of extravert women.

The humanism of the still largely agricultural eighteenth century, whose social ethic was summed up by the formulators of the American Constitution as " the right to life, liberty, and the pursuit of happiness ", needed a sense of the Numinous, and sought to find it in the haunted castles of Mrs Radcliffe and her school, in the cult of Mesmer, and above all in the nebulous Jill o' Lantern image of " the Woman Soul leading us upward and on ". The industrial capitalism of the nineteenth, which had substituted for the right to happiness the right to buy in the cheapest market and sell in the dearest, craved not only for transcendent Mystery, but also for the reassurance that it was possible to enjoy oneself without any ulterior motive, and respectable —if only in woman—to live without personal ambition to make money or a mark in the world. Hence the attraction, so hard to understand to-day, of Airy Fairy Lilian, of Dora Copperfield, and of Lucy Dodd; and hence the fact that wells of genuine and unutterable tenderness were to be unsealed by the presence of a young girl singing to the harp:

> " I'd be a butterfly, living a rover,
> Dying when fair things are fading away. . . ."

The bright image of the butterfly carries on its wings the remembrance light as down that it was once used to symbolize the soul; but though this tenuous, lovely and casual insect represented to a grimly utilitarian society the most valuable and reassuring quality of female youth, the ability to play without thought of the inexorable clock-time morrow, this society's ideal concept of female maturity is perhaps best suggested by the Egyptian idol of Hathor the Cow-Goddess, the faintly ridiculous deification of the powers of the natural world in their most beneficent form, the source of innocuous and energizing food, and of a sense of inarticulate stability.

Deliverance from the worship of Hathor, as from that of her male counterpart, the Golden Calf, came largely through the Tractarian Movement. The Catholic revival played a very much more powerful part than is generally realized

in enabling both men and women to regain the fullness of human nature; to develop in the former other capacities than those needed for self-advancement, and in the latter others than those necessary for the maintenance of reservoirs of animal vitality for an over-competitive culture. Its recognition of the principles of voluntary poverty and celibacy—willed withdrawal from the economic activities and the biological sequences of living—gave the supreme example of detachment from the acquisitive as from the natural life, to men who had been bound to the former, as to women who had been submerged in the latter.

The other influences at work directly to break down the shrine of Hathor, the liberal individualist tradition, the succession of struggling figures from Mary Wollstonecraft to Katherine Amberley, are too well known to be worth outlining. What is extremely interesting is to notice how the destruction of this image weakened the worship of her spiritual son, the Golden Calf. As extravert women began gradually to achieve the power to exercise the conscious mind and the responsible will, society in general began gradually to develop those qualities of which they had been the sole source. Slowly the theory began to be advanced that the processes of competition were not the sole important object of masculine existence, but that significance inhered in the very fact of living. At the turning-point lies the work of Ruskin, who demanded that the orthodox political economy of his time " shall correct its study of prices by taking into account the true values of human welfare ", Ruskin in his need crying out to the East that women ought to remain enclosed in gardens away from the bustling activities of the market-place, but to the West that these activities ought not to be pursued merely for the sake of profit or power, but should be entinctured with meaning. William Morris emphasized the solid delight of creative manual work as opposed to repetitive factory labour as the manipulation of the artificial entities of the stock markets. The 'sixties saw utilitarianism rather unevenly leavened by the rainbow yeast of the Pre-Raphaelites. Around the red-brick mansions of the 'seventies and 'eighties sprang up the cult of that " greenery yallery " which is the colour of live grass in spring; and the 'nineties heard artists, in violent reaction against " the Philistines " whose standards were sliding scales of financial success, produce the slogan " art for art's sake ".

Gradually the assumptions upon which the State itself proceeds were changed. Gradually and unevenly it was permeated by the new idea that the fundamental aim of its existence was neither to hold the ring for capitalist all-in wrestling, nor to ensure that financial "prosperity" should accrue to its nationals in general, irrespective of the misery that this might bring to thousands of those particular persons half-starved by the high prices prevailing when "trade was good"; nor to organize its citizens to acquire "glory" or collective prestige by killing and being killed by the citizens of other States; but to give every generation of the men, women and children who are its externalization a healthier, happier, fuller life in body and in mind. Very slowly it began to swing over from what Miss Ruth Benedict has called a Dionysiac to an Apollonian culture; from a state of affairs, that is, in which man's primary impulse is to seek violent emotion outside the necessary processes of life, and to excite himself with competition, self-advancement, profit, pride and war, to a civilization which, finding beauty and value immanent in those processes, needs no fictitious stimulant, and sets its members to co-operate with one another.

This swing-over from competition and romanticism to co-operation and humanism is very far from complete. It was checked by the war of 1914-18, is checked by war to-day. It is so gradual that we who live on the veering liner can hardly perceive any movement at all. But that there has been movement is to be perceived by observing how the view has changed during the past hundred years.

RENÉE HAYNES.

Beginning All Over Again

"There is no other institution which suffers so much from time as religion. At the moment when it is remotely possible that a whole generation might have learned something both of theory and of practice, the learners and their learning are removed by death, and the Church is confronted with the necessity of beginning all over again."—CHARLES WILLIAMS: *The Descent of the Dove.*

A PROSAIC reply to this quotation might insist that it is untrue. Generations are not thus separate and distinct from each other; there are always old, middle-aged, and

young to give continuity to the Church; at most it might be true of a district or parish in peculiar circumstances. Such a reply would miss the profound truth of the saying. The Church would be more forceful if it recognized the necessity of beginning all over again. It must be the Church's care that the Ministry of the Word and Sacraments is a balanced force. Both the Word and the Sacraments are indispensable, and she must be starved of neither. She must not permit either to be emphasized at the expense of the other.

But it is doubtful whether at any particular moment in any particular parish the balance can be preserved. For such a delicate poise can be obtained only in an instructed community and maintained only in a community which is free from change. A parish contains an instructed nucleus; because it is instructed it is also an evangelizing nucleus, and round it are gathered " hearers " and a catechumenate. If the relative strength and size of each group remain constant it is only because each group is continually drawing recruits from the group below it: the constancy of the whole is possible only because of change in each group. No parish, therefore, can hope to preserve the balance between Word and Sacraments because its congregation is not, as a whole, instructed and its component parts are not constant. The parish priest sees all round him change and decay. He must reckon with them. It is no use to lament them, it is fatal to attempt to resist them, but it is possible to turn them to profit if he perceive that they demand that he begin all over again.

At the beginning the emphasis must fall upon the Word. The goal must be to attain to the perfect balance of Word and Sacraments, of pulpit and altar. There must be movements from pulpit towards altar until the two are balanced. And then? Then there must come a swing-back to the pulpit. For time will have been at work: many of the old guard will have died, and a new band of catechumens, drawn from a group of hearers, itself full of new faces, will have been gathered round those who remain. Those who were lately young will now be oppressed by the turmoil of earning their livings, marrying, and meeting new temptations. It is imperative to revive their faith, to begin all over again.

The motion to which the parish priest must accommodate himself and his plans is that of a swinging pendulum—to

and fro. But one party denies that the movement is that of a pendulum, and another tends to deprecate any movement at all. The former insists that the movement be a steady advance, an advance which might be summarized thus: altar, altior, altissimus. There is no desire to return to the pulpit. The latter gives the pulpit prominence, but makes no attempt to lead beyond the pulpit to the altar. Others, again, hold the pendulum firm where they happen to find it and prevent it from swinging either to or fro.

This swing of the pendulum, from pulpit to altar and back again from altar to pulpit, has always been the mark of a true and thriving religion. There has always been an "orthodox" and priestly caste which has attempted to interpret the movement as a steady progress, violently restraining the pendulum from its return pulpitwards. There have also always been some who have held back the pendulum from swinging at all. The prophets of Israel, their message and their background, provide an example of this. The religion of Israel started with a Word, a Word of Salvation and Deliverance from Egypt, and the Law, a moral demand. Israel was led from the pulpit to the altar, to the rites that enshrined their faith, the Passover, for example, or the Offering of the first-fruits which is described in Deut. xxvi, 1-11. But the priests abandoned the pulpit. The words of the law were laid up in the ark in a more disastrous sense than they knew. The altar was barren of any word of salvation or moral demand. At this juncture the prophets were sent with their Word of the Lord to insist upon the return to the pulpit. Amos and Jeremiah were uncompromising abolitionists.

"I hate, I despise your feasts," said Amos. "Did ye bring unto me sacrifices and offerings forty years in the wilderness, O house of Israel?" (v, 21, 25). Jeremiah, more vehement still, demanded that the altar be destroyed and the pulpit stand alone. "I spake not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt concerning burnt-offerings and sacrifices; but this thing I commanded them, saying, *Hearken unto my voice* and I shall be your God and you will be my people." There we hear the first Protestants insisting that religion begins and ends with the pulpit and that the pendulum does not swing. Opposed to them stands the priestly caste; they affirm that there must be movement, but they

insist that it is an onward movement and that the pendulum does not swing.

The other prophets are not carried so far by the fury of their attack upon the altar. They, too, use the refrain: " I have sent to you all my servants the prophets, rising up early and sending them; yet you hearkened not." But while they urge the necessity of the swing-back to the pulpit, of beginning all over again, they do not condemn the altar. And the altar returned, purified and deepened in meaning because the pulpit stood before it. At least the oldest parts of the Book of Deuteronomy attest the necessary balance of Word and Sacraments. After the Exile, the rites of the altar formed a daily reminder of the Word of Salvation, the deep horror of sin, and the moral demand of the Law. But as time passed the altar eclipsed the pulpit; and when one came demanding that the pendulum be allowed to swing, demanding that Israel begin all over again, " orthodoxy " crucified Him. The Sadducees clung to the altar and deprecated the use of the pulpit. The Pharisees held in a dead stillness both law and sacrifice, pulpit and altar. They claimed to have attained to perfection, and a prophet who demanded movement was too dangerous to live.

This same swing and the tendency to deny the swing—or rather, to deny that the movement is that of a pendulum—is apparent in the New Testament. The author of Hebrews lamented that it was necessary to begin all over again. " When by reason of the time ye ought to be teachers, ye have need again that someone teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, not of solid food " (v, 12). He forgot Time and human frailty.

The need for the return swing is exemplified in the Pastoral Epistles. They are written to a community where the Gospel is still Good, but it is no longer News. The swing back to the pulpit is overdue: the Church is settled, lukewarm, difficult, and in need of beginning all over again. Already at Corinth there was need to begin all over again. St Paul does not minimize the altar, but he is aware that the road to the altar must go through the pulpit. It was because the altar was detached from the pulpit that errors had come near to smothering the altar. He corrected the errors, not by giving directions about ceremonial, but by pushing the Corinthians back to the Word, the pulpit.

The sixth chapter of the Fourth Gospel is an attack upon barren sacramentalism. St John, again, does not direct the ceremonial, he expounds the rite; he sets the pulpit firmly in front of the altar.

The Eucharist is a dramatic presentation of the truth of the Word. The altar owes its position to the pulpit. The Eucharist is a drama of salvation, redemption, sanctification, and fellowship in which the worshippers are the actors—though not, if I may so express it, the Principals. There should come a stage in the life of a parish when, the pulpit having led the worshippers to the altar, pulpit and altar are perfectly balanced. But the passage of Time will demand that the altar presently give way to the pulpit. It is just here that the Church stumbles.

In many parishes the altar, having obtained its place beside the pulpit, attempts, in defiance of time and change, to retain that position, but in fact ousts the pulpit. Then one of two things happens. (1) The congregation finds the drama meaningless. Uninstructed or inadequately instructed about salvation, etc., they are like actors who do not know their own parts and to whom the whole drama is purposeless, for they have lost the knowledge of the identity and action of the Principals, and the congregation withers. (2) Finding the drama become static and stale, yet unwilling to desert their church and taught that attendance is a duty, they regard it as a ceremony instead of a rite. They fix their attention on the inessentials, the candles or the incense, the due performance of ceremonial, the beauty of the scenery and the attractions of the music. The Principals are ousted from their own drama, and Correctitude and Sentimentality take their parts. Such a congregation is helped by a ceremonial, not saved by God; it is word-perfect, but it does not know the Word; it is made to feel good, not made to feel sinners.

It is more than stubborn Protestantism or bleak Conservatism that causes congregations to oppose the replacement of Matins by a Sung Eucharist. It is a sound—though it may be unconscious—sense of proportion: the altar can be equal with the pulpit only when the pulpit has led to the altar; and a reasonable—though it may be unreasoning—fear lest the pulpit be eclipsed by the altar. Such a congregation resists the forward swing of the pendulum because it fears—and frequently with justification—that the clergy will not allow the pendulum to swing back

again; that they will mistake the movement for an onward (or upward) movement and will strain to force it further.

The Amoses, the thorough-going Protestants, reject the altar entirely, but these are mostly outside the Church of England since this is pledged to both Word and Sacraments. The Anglican of either Protestant or Catholic sympathies, since he is forbidden to oppose, tends rather to minimize, either altar or pulpit. The Protestant altar is something to be brought out and dusted now and then. It is a symbol of Christian brotherhood and a memorial service. The Catholic pulpit is an appendage of the altar, an instrument of propaganda for the altar whence summonses to the altar are issued. The Protestant regards the pulpit as the place whence the Word of God may sound forth and attendance at the altar as a pious work of pious men.

It is tragic that these two parties should stand in opposition. For each is complementary to the other. Between them the essential movement, pulpit to altar, altar back to pulpit, could be perfectly controlled, the Protestant to start the swing, the Catholic to continue it, dramatize it, fulfil it, and return it. Let me dream. Church A is "High", Church B is "Low". I imagine that in both the teaching retains its character. At the end of about ten years the congregation which started in Church A is to be found in Church B and *vice versa*, the one having swung from pulpit to altar, the other from altar to pulpit. Or, perhaps, it is the teaching that moves and the congregation that remains. In this case Church A in ten years has become "Low" and returned to the pulpit, and Church B has become "High" and has swung to the altar.

The clergy are apt to regard themselves as either prophets or priests. They must be both—prophets in order to be priests, priests in order to become prophets. They are apt to label themselves: Catholics, which means that they deny the pendulum movement and the need to begin all over again; Evangelicals, which signifies a desire to deny all movement to the pendulum; or they will not label themselves, which frequently indicates a determination to hold fast the pendulum at the bottom of its swing, a frozen and barren balance of Word and Sacrament. The true priest is none of these. He is now Protestant, now Catholic, a whole Christian, a minister of the Word and the Sacraments.

F. C. Synge.

MISCELLANEA

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NOTES

The Rev. Malcolm Riley calls attention to the fact that the "simile which likened the Victorian Liberal Churchman to a man who looked into a well and pictured primitive Christianity in the reflection of his own face", and which is attributed to Prof. Burkitt on p. 158 of the September number of Theology, was used by George Tyrrell (see *Christianity and the Cross Roads*, 1910, p. 44). Did Burkitt quote Tyrrell, or had he forgotten the source of the simile?

COUNTRY RECTORIES

By a Town Parson

I have held two country livings and since 1918 have lived in fifteen different country rectories for a month or more at a time during my summer holidays, so I have seen a little of the difficulties of my brethren. Nearly always the house has been too large. It is not only the number and size of the rooms. The layout of the back premises and the complexity of the outbuildings add greatly to the difficulty of service and to the cost of upkeep. In one case the kitchen, designed for a staff of four or five maids, was so cut off from the rest of the house that no one maid, who was all that could be afforded, would face the loneliness; so the parson's wife had to do all the work of a huge house and was far harder worked than a labourer's wife in a cottage.

What is the solution of our problem? No one answer can be given. Each case must be treated separately, and no doubt the authorities are moving as fast as they can, in view of the limitations of their powers. But are we certain that they are really living in the new times? A bishop, himself a saint,

remarked to the patron of a dozen or more livings nearly fifty years ago, " Give me a good house and I'll find you a good man ". Has this mentality quite disappeared? I suspect that the lay officials of the diocese, whose zeal for the Church no one would impugn, cannot get away from upper middle class presuppositions. In May, 1940, to give one example, a diocesan surveyor insisted on the expenditure of £40 on a luxurious new bathroom. The existing one was old-fashioned, though quite in order, and he said that a house of that size must have a worthy bathroom.

It is easy to say " pull them down ". But the cost of an new house that the authorities would allow to be built is prohibitive. And it is often forgotten that our problem is part of a larger one. What is to happen to the other big houses of the countryside? Changes are inevitable. Under the new Budget a married man without children pays £10,216 income tax out of an income of £15,000, according to the table published in *The Times*. If he draws his income from securities, he is left with enough to live in luxury in a hotel. But if he is a landed proprietor, and a large slice of the £15,000 is represented by the assumed value of the castle and park, which are liabilities, not assets, he is in penury. Quite clearly most of the big houses will pass into communal use. Which suggests that our big rectories may be of some use after all.

Why should not experiments in communal living be tried? Two years ago this would have seemed an impossible suggestion. " It would never work." But under stress of war country houses have been filled with guests of all types, and the experiment has worked somehow. What I am suggesting is that the country clergy should take paying guests—not as a business, but rather as an experiment in Christian living together. If the right people were found, through the help of parish priests in the towns, people whose devotional life would be centred in the village church, the spiritual tone of the parish would in some cases be transformed. Frequent, perhaps daily, celebrations would gladden the heart of the country priest.

Needless to say, the possibility of success would depend on the priest's wife. But the burden on her could not be greater than it is in many cases today. The kind of arrangement I visualize is that which already exists in hundreds of thousands of town middle-class families who have to share a house. The guests would have their own bedrooms and sitting-room, but normally meals would be shared. They would do their own housework and share in the work of the parts held in common. Wonders of tact and adaptability might be required from the ladies, but is it Utopian to believe that devoted Christians would manage at least as well as thousands of Bohemian non-churchgoers are already doing in far more confined quarters?

I am assuming that there will be people too poor to maintain

houses of their own and ready to dispense with the so-called amenities of the towns.

The suggested plan, which may be the only alternative to pulling down beautifully built and gracious houses, would ensure the preservation of the gardens, which in many cases are the social centres of the village. Nothing has pleased me more than when the country parson whose house I have taken in August has said: "Do you mind the village people coming in the evenings to play tennis on the lawn?"

The figure of £15,000 given above reminds me that the Archbishop of Canterbury has that income. Whatever the allowances, the amount left after paying income tax and surtax must be insufficient to pay the rates and upkeep of Lambeth Palace and the Old Palace, Canterbury, the salaries of secretaries and librarians, and other necessary outgoings, such as a Government official or business man charges to office expenses. In 1921 these amounted to £4,618, according to the Report into the Property and Revenues of the Church published in 1924. No one in future can be Archbishop unless he has considerable private means. It is too late now, but if Lambeth Palace had been made the administrative centre of the Church of England the new Church House need never have been built. A small corner of it would have sufficed for the personal needs of the Archbishop. The Vatican is surely a sufficiently august precedent for such a use of an official building.

JUDGMENT AND CONSEQUENCE

THERE has recently sprung up a violent reaction against what has become known as the "Judgment" school of theology. This reaction has been most sharply expressed by a recent book in the Penguin Series[1] and by an anonymous review of that book in *The Times Literary Supplement*.[2] While such writers as these may have a certain corrective value, they are, however, basing their thesis on several grave misapprehensions—misapprehensions in which it seems that a very confused idea of the theological relation between judgment and consequence plays a large part. I have therefore ventured to set out very briefly some elementary considerations on this matter, in the hope that the issue may thereby be clarified, even if clarification should chance also to involve a little over-simplification.

In the first place, both author and reviewer object to the use of the word "judgment" at all, in connexion with, *e.g.*, the present state of Europe. Both appear to maintain that it implies such a notion of arbitrariness and even of peevishness in the nature of God as would indeed constitute a grave retrogression—if their accusations were in the least justified.

[1] *God in a World at War*, by John Hadham. [2] Issue for August 31.

The more superficial argument is that of the reviewer, who holds that the idea of God as Judge is inimical to, and destructive of, the Liberal (*sic*) conception of the Fatherhood of God. We may leave aside the ingenuous assumption that it is the Liberals alone who have won through to that idea of God which has been the crowning glory of the Christian religion since its proclamation by its Founder. What we may not allow to pass is the peculiarly Liberal sentimentality which would make of God a Father weak enough to permit His children to do wrong without showing them in ways which should be plain to them the errors into which they have fallen. "It is for chastening that ye endure," says the writer of Hebrews; and again, "but He (chastens us) for our profit that we may be partakers of His holiness." And it is upon this exposition of God's discipline for man that there follows as a joyful and triumphant conclusion of a premise: "Wherefore lift up the hands that hang down and the palsied knees." How should we know whether or not we did God's will, if He were not to show us by the consequences of our errors that a certain state of affairs was unpleasing to Him? A century ago Carlyle (who is now "out of date") perceived this. It was he who first declared of the spiritual poverty of the Machine Age: "God's blessing is not written on all this. God's curse is written on all this." An earthly father stands temporarily in the relation of judge to his children when he points out to them that a certain action of theirs was wrong and punishes them for it. God stands equally in this relation to men and nations when they sin, but His method is to unite the declaration of His judgment with His punishment for the crime committed. A war is at once the judgment of God on a civilization, His punishment for its sins and His chastening whereby it can hope to emerge purified as by a terrible fire, lifting up its hanging hands and saying: "Lo, we came to do Thy Will, O God."

Our author, however, has a more significant objection to raise. He argues that God has a plan for the world in which it is the whole function of man to co-operate, and that therefore such a halt in the redemptive process as he considers implied by the conception of a judgment on men would mean that God impedes the fulfilment of His own righteous and merciful purposes by deliberately setting men back. This argument, like many others, is true only if one grants its premise—that is, if it is admitted that "judgment" implies, as it were, a moratorium in the creative action of God and a lapse on His part into what could only be called uncontrolled and petulant spite.

But this is far from being the case. It has already been seen that the writer of Hebrews had a sound hold on the most important conception of "chastening". Is it not perhaps worth while asking from whence he had it, he who was steeped in the Old Testament Scriptures? How is it theologically or historically

possible when dealing with this question of the "judgment" of God to omit any consideration of the goodly fellowship of prophets through whom we believe the revelation of God was successively manifested? What did Amos and Hosea, Micah and Isaiah, Jeremiah, Ezekiel and the great unknown prophet of the Exile proclaim but the judgment of God on their generation? That these prophecies, these "judgments", wherein were first revealed some of those attributes of God without which no man would call Him Father—righteousness, truth, mercy, unity, universality—that these entailed a break in God's purpose is a strange theory indeed, but a necessary one if we are to draw the logical conclusion from our author's premise. But no, the judgments thus pronounced were also and simultaneously punishment, chastening for just such sins as we know to have corrupted our modern civilization. Were they not some of God's richest creative acts in that their reference, their aim and their consequence was to prepare Israel by purging and purification for the time when in its midst the greatest revelation of all—God Incarnate—should suddenly be shown forth?

How, then, and on what principles, so far as our finite minds can comprehend, are we to say that God judges?

We find at least a clue in Our Lord's words to Nicodemus: "He that believeth not hath been judged already, because He hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved darkness rather than light; for their works were evil." To this we shall return.

Now God has so arranged the universe of matter of which our bodies form part that it is governed by certain laws. These laws are most clearly revealed to us by what we call the chain of cause and effect. If we step off the top of a cliff we can only expect to fall downwards, since it has been discovered that in such a case there is a downward pull which is known to us as the force of gravity. To fall upwards would in those circumstances be a physical impossibility. Again, if we ignore all that men have been able to discover of the laws which govern our physical health, a rapid deterioration of our bodies will follow. All that natural science has so far brought to light of the working of such laws goes to show that the chief characteristics of this physical universe are those of unity and universal law. And this is indeed only what the Christian expects, for he knows it to be the expression of the nature and will of a God who in the beginning brought order out of chaos and is eternally so doing. This unity, this universal law are to a large extent visible like the universe they govern, and are, as we said, mediated most clearly to us under the form of cause and effect.

But what of the eternal order to which our souls stand in the same indigenous relation as our bodies to the temporal order? This must surely be equally, if not more, expressive of the nature

and will of God: for " God is a Spirit ". It will therefore equally be governed by certain laws, which we may reasonably expect to reveal those attributes of God best understood to us under the name of " spiritual ". That which embraces all others, in which all Christian virtues, the human reflections of the divine attributes are summed up, is love. " God *is* love," said St John. Hosea called it " mercy ", that being the nearest approach to the conception in his vocabulary. The law of love is the mainspring of the spiritual order which gives soul and significance to the physical order. But there is a polarity in this all-important principle. " Mercy " has an obverse, and that obverse is—" judgment ".

Such has been the prophetic burden throughout the ages, forward in time from Amos and Hosea, backward in time from the Church to-day to the focal point of all prophecy in Christ.

How could it not be so ? How could men ignore the laws of spiritual being with impunity when any neglect of physical laws brings with it sure and certain retribution ? At first glance some might say that the operation of these laws is invisible, or at least less apparent than the operation of those which govern the physical world. But this is not true. Just as delirium tremens is caused by physical excess, so there can be no doubt that the spiritual collapse endemic in a modern war-situation—dehumanizing, destructive of truth and generative of hatred—represents the cumulative result of neglect or contempt of the fundamental laws of spiritual health. And as this neglect and contempt has been collective as well as individual, so must the simultaneous judgment, punishment and purification be.

I return now to the words of our Lord quoted above. It is clear from them that there can be no question of any such anthropomorphic conception of God's judgment as our author has set up as an Aunt Sally at which to shy his metaphysical coconuts (though he would scorn the word metaphysical). Man judges himself: the individual by his response to the awful and inevitable question " What think ye of Christ ?", countries and civilizations by the correspondence or non-correspondence of their life to the laws of God's spiritual order. Not only do they judge themselves, they sentence themselves, they work out their punishment and they have the possibility of emerging purified and renewed from their chastening.

And yet man does not judge himself: God judges him. It is God who designed the spiritual world so that only through love could His will be done and the peace of Heaven set within the hearts of men and shown forth in their individual and corporate life. It is God who sent the Son into the world, the light into the darkness, that the world might be saved. It was the action of God which set up the eternal standard against which no man can measure himself without saying: " I am an unprofitable servant."

This is no concession to the idea of a " watchmaker " God, who set the universe in motion and then returned to watch the wheels revolve. For God is eternally willing the operation of His spiritual and moral law, as He is eternally ordering and sustaining the spheres where " the wheeling systems darken ". No sparrow falls to the ground but He is cognizant of it and cares; how then should sins great enough to bring about modern war pass unregarded in His sight? And so we may still say, confident in God's vindication of His own laws:

" Shall not the *Judge* of all the earth do right?"

JOHN MONTAGUE.

A SCHOOL OF HINDUISM IN BENARES

TEN years ago a School of Islam was founded in India for the study of Islam by Christian workers. This school has been doing splendid work. In the summer months it has run popular courses on Islam. During the other months of the year the members of the staff have visited different centres and have given extension courses on their subjects. The lecturers in the school have also produced a number of books on Islam as a result of their research and practical experience. It is unfortunate that no such school exists in India for the study of Hinduism. There are over two hundred and fifty millions of Hindus in the country and a good deal of evangelistic work is being done among them. In all sorts of ways Christians are brought into intimate touch with Hindus, and Christians in India should have a sympathetic, careful and accurate knowledge of Hinduism. It was felt keenly that at least a beginning should be made in this direction and an experimental School of Hinduism was run in Benares from January 6 to February 11, 1940.

THE WORK OF THE SCHOOL

We had seventeen students in the school. Of these thirteen came from outside, travelling from five hundred to a thousand miles to be present. There were two Englishmen, two Australians, four Americans and the rest were Indians. We had district missionaries, *padres*, evangelists, teachers and theological students. We had a visit from the Bishop of Lucknow, whose diocese includes Benares. He has promised to send next year to the school some of his younger clergy for a short period of study and training.

The daily work began with prayers at seven-thirty; at eight o'clock the party of students left with a competent guide from the school to study the beliefs and practices of Hindus in the city. The bathing *ghats*, the main temples, monasteries and religious institutions, Benares Hindu University and the new Buddhist Temple and the old Buddhist relics at Sarnath were visited. Benares is an excellent place for making a practical study of

Hinduism. All the chief sects of Hinduism are represented there. The need of actually coming into contact with Hindus and of investigating at first hand their doctrines and experiences has been duly stressed in the school. The evenings were devoted to lectures.

The Rev. R. C. Das was one of our regular lecturers. He was teaching for several years in two C.M.S. Colleges—St Paul's College, Calcutta and St John's College, Agra. A convert himself, he felt the call to do evangelistic work among the Hindus, and therefore resigned his educational appointment. He has been a worker in the Benares United City Mission for the past nine years. He has an excellent knowledge of Hinduism, both on its practical and philosophical sides. He has also many contacts with the pilgrims as well as the leading Hindus of the city. He lectured on practical aspects of Hinduism, such as idolatry, bathing in the Ganges, caste, the worship of Krishna and Hindu culture.

The Rev. H. H. Presler is a keen young American scholar who has begun an independent study of Hinduism from a fresh angle, that of the social problems with which it has dealt in the course of its long history. Last cold weather he was busy meeting scores of representative Hindus and getting from them data about their ideal of society. He has gathered some interesting material in response to his questionnaire. He lectured to the students on " A Method of Study of Hinduism ", and emphasized the need for the laboratory method. He pointed out the importance of making a general historical survey of Hinduism and its documents, studying them critically. Then the different periods of the history of Hinduism must be studied more closely through the existing institutions and their adherents. The beliefs and experiences of these followers must be examined sympathetically and carefully, and their significance grasped by processes of analysis, induction and verification.

The Rev. A. C. Chakravarty also gave a course of lectures. He is a Brahman convert from the Vaishnava faith in Bengal, on which he is an authority. He is now running an Ashram in Brindaban, where he is making very interesting and profitable contacts with Hindus. Brindaban is the place where Krishna danced with the cow herdesses and thousands of Hindu pilgrims visit it every year. Mr Chakravarty lectured on the *Bhakti* poets and saints and on their characteristic approach to God.

I lectured on the Gospel and India's Heritage and used the manuscript of a new book on which I am at work. I pointed out that as Indian Christians we must use all that is good and true and noble in the heritage of India. There are some genuine difficulties in the way, such as the vastness and complexity of the subject, the indifference and even hostility of some Christians to such use, and the real fear of compromise with Hinduism. Provided these dangers are overcome, a great deal that is of

value can be learnt from India. I took the doctrine of God, Forgiveness, Fellowship with God and the Church, and showed how Christian thought and experience could use the Indian heritage.

Eight non-Christian scholars gave single lectures. Of these one was Jain, two were Buddhists, and the others Hindus. Dr Mangaldeva Shastri, the Principal of the Government Sanskrit College in Benares, gave an interesting lecture on " Some Aspects of Vedic Religion ". He told us in his lecture that, from a fresh study of the original Vedic texts, he had come to the conclusion that the gods mentioned in the *Vedas* were not different gods but manifestations of the one Supreme Reality. Dr Bhagavan Das, a leading modern Hindu of the city who has written several books and who is highly respected for his genuine devotion and wide scholarship, gave a lecture on " The Fundamental Unity of all Religions ". The other subjects that were dealt with by the outside lecturers were " Buddhism ", " The Doctrine of *Nirvana* ", " Jainism ", " The Position of Women in Ancient India ", " The Doctrine of *Maya* ", and " Hindu *Dharma* ".

Vitality of Orthodox Hinduism

I arrived in Benares a month before the school began, and spent over two months investigating carefully Hinduism as it is followed today in Benares. I should like to jot down here briefly some of my main impressions. During great festivals thousands of pilgrims throng the city, and the narrow streets are so crowded with people that it is difficult even to walk through them. In normal times I have seen crowds of pilgrims come and go. Sometimes it is a group of well-dressed and well-educated Bengali or Tamil families returning from the *ghats*. You can see they have bathed in the Ganges and worshipped in the famous Golden Temple near by from the garlands which they wear. Often you see two or three families of hillmen from the Himalayas carrying their clothes and blankets in quaint bundles, or you see a company of *Sadhus*, their bare bodies covered with sacred ashes and their hair knotted into tufts; they carry their few clothes and blankets on their shoulders and a brass vessel or two in their hands. *Sadhus* in saffron robes are a familiar sight. Some of the *Sadhus* are genuine seekers after Truth. Among their number may often be found a well-educated man, who has heard the call to a life of renunciation and who has given up all the ties which bind him to the world. The *ghats* are always busy with people who firmly believe that bathing in the Ganges will wash away their sins. Once we saw on the banks of the river an old man devoutly saying his prayers. We offered a Christian tract to him and got into conversation with him. We found that he had left his own town about 1,700 miles away and was settled in Benares

in the hope that he would die in the city—to have the body cremated and the ashes thrown in the sacred Ganges is the highest ambition of many pious Hindus. There are hundreds of old men of this type spending the evening of their days in the city and waiting for their end. There is a multitude of widows in the city. Through their hardships and sufferings they are often led to engage seriously in the spiritual quest. One of the saddest sights to me in the city is the Widows' Home where, through the twenty-four hours of the day, singing in praise of Krishna is kept up by relays of widows. In the morning hours there are crowds of them. The large room and the adjoining verandah are filled with more than two hundred women, seated before a picture of Krishna. They sing vigorously and fervently with cymbals and drums, and at 10.30 a.m. receive small quantities of rice, *dhal* and *ghee*, provided by the generosity of the founder of the Home; they then return to their own houses. The singing parties near the bathing *ghats* in the evenings draw large crowds, and are a characteristic sight in Benares. You will find groups of singers seated at different places and singing the praises of God. Sometimes there may be scholars reading from one of the epics like the *Ramayana* or the *Mahabharatha* and expounding their meaning. Men and women are gathered around the singers or reciters, who are supported by the offerings of the people assembled. There are over two thousand temples and shrines in Benares where worship is conducted several times a day with the waving of lights and the clanging of bells. An American friend said to me: " I have gone twice round the world and have visited most of the great cities. I find Benares the most colourful city I have been in."

The Power of Modern Hinduism

The annual convocation of Benares Hindu University which I attended was a memorable occasion. Just outside the city lies the vast campus of the Benares Hindu University which has been founded to revive Hindu culture and to adjust it to modern conditions. The recent appointment of Sir Sarvapalli Radhakrishnan as the honorary Vice-Chancellor of the University shows its modern character, for Sir Sarvapalli offers a new interpretation of Hinduism which in many ways differs from the traditional Hindu teaching and seeks to adjust the ancestral religion to meet the needs of the modern world. There is a large array of massive buildings costing over 150 lakhs of rupees, erected in the course of the past thirty years with the munificent gifts of Hindu Maharajahs, rich landlords and merchant princes. The convocation was held in a stadium with galleries and a roof running all around. The centre was covered over temporarily with thick canvas. Under this were seated on the platform the Vice-Chancellor of the University, two Maharajahs (Jodhpur and Patiala) on whom honorary

degrees were conferred for their benefactions to the university, and various distinguished guests. Most of the 3,200 students and 200 teachers of the university were present. There was also a large gathering of visitors from the city. Degrees were conferred on candidates for completing their course in Hindu Theology and Culture. The ample provision made in the university for the study of subjects connected with Hindu Religion and Culture is perhaps the most important and distinctive feature of this university. Several hundred candidates were admitted to degrees in Arts, Law, Engineering and Medicine. Loud-speakers were erected so that people in all parts of this vast assembly could hear well the various proceedings of the meeting. In Benares Hindu University, unlike the other universities of India, regular arrangements are made for teaching the Hindu religion to all the students. Every Sunday morning at nine o'clock there is a class for instruction in the *Bhagvad Gita*. In the ordinary meetings of this class the attendance is quite poor. One Sunday we found only about fifty people in the class. Sir S. Radhakrishnan sometimes speaks to this class and then the attendance swells enormously, sometimes as many as a thousand teachers and students being present. The Ramkrishna Mission, founded by Swami Vivekananda one Christmas Eve to carry the spirit of Christ's service into modern India, has an active and flourishing branch in the city. There is a large hospital with 150 beds for in-patients, an out-patients' department, an operation theatre, and homes for aged men and women. All these are laid out in the midst of a lovely garden. There is a temple where the image of Ramkrishna is installed and worshipped regularly. Thirty-five *Sannyasis* are attached to the hospital in which they do all the work of nursing and looking after the sick. The *Bharat Mata Mandir*, where a large map of India in marble is built on the floor in the centre, is a unique place. This temple was constructed recently at great cost, and was dedicated to Mahatma Gandhi. The object of the donor is to teach people to devote to Mother India the same devotion which is generally given to the gods. The Theosophical Society, with its avowed object of reviving and extending Hindu Culture, has flourishing schools and colleges for boys and girls in the city. It runs an excellent Montessori School for children, regarded as the best of its kind in India. There is a large lecture-hall and an active publishing department connected with the Society.

The Strategic Importance of Benares for Christian Work

It was Christmas Eve. The Ramkrishna Mission had arranged a Christmas celebration. In a large room in the hospital on the wall a picture was hung of the Virgin Mary holding the child Jesus in her arms; a beautiful garland of flowers was placed

around the picture, which was illuminated with electric lights. Under the picture were various lovely chrysanthemums. About two hundred people, men and women, were present. After the story of Christ's birth was read from St Luke's Gospel, four brief addresses were given about the meaning of Christmas, the first two by the *Sannyasis* of the Mission, the third by a professor at Benares Hindu University and the fourth by myself. The celebration was followed by the distribution of light refreshments among those present, regardless of their caste or creed. Many educated Hindus today are willing to regard Jesus as an Incarnation and worship Him. We met a typical old Sanskrit Pandit, perhaps one of the half a dozen leading Sanskrit scholars in the whole of India. He began speaking of Jesus as an Incarnation and wanted to know exactly what the Christian doctrine of the Incarnation meant. We called on an old Hindu *Sadhu*, the active head of a widespread organization to extend the Hindu religion. He was described as being ninety years old; if so, he was certainly well-preserved. He wore a long saffron robe, and a pile of long, uncut hair on his head was tied up into a knot. He reclined on his easy-chair and discoursed fluently about the charts on the walls, which he had prepared to illustrate various Hindu philosophical doctrines. We began talking about Jesus, and the *Sadhu* said: "The Christian Church survives to-day not because of its followers but because of Jesus." Educated Hindus, while attracted by the figure of Jesus, are not willing to accept Him as the only Incarnation. There is, however, a general readiness to hear about Jesus. A very important Hindu scholar told me twice, "I should like to read theology with you." I have often accompanied Mr R. C. Das in the course of his evangelistic work. He carries in his bag leaflets, tracts and Gospels in about ten different languages, for pilgrims come to Benares from all parts of India. He said that some years ago he could not walk along the bathing *ghats* and distribute tracts as there was so much opposition and hostility, but now he freely walks along the *ghats* and distributes Christian literature. Though one or two object, most people receive gladly and sometimes also buy the Gospels. We saw a young man of twenty-five sitting in the sun and reading a big Sanskrit book. He said that he was a student in one of the Sanskrit colleges in the city and that he had begun his Sanskrit studies in his seventh year. He bought a Gospel. We saw a young *Sadhu* seated in his cell busy reading a Sanskrit book. He told us he was a graduate and eagerly accepted our books. He said he could not pay for them as he was a *Sadhu* and had no money.

Benares is a most important centre for Christian work. There are hundreds of Sanskrit scholars in the city, some of them men of enormous learning. Perhaps in no other city in India are

there found so many Hindu scholars. Visitors come to the city from every part of India, and among them some are genuine seekers after truth. The Christian forces in Benares must surely be strengthened, especially in these days when there is a general willingness to listen to the Christian message. Benares is particularly valuable for Christian scholars who want to study both the theory and the practice of the Hindu religion. The memory of the C.M.S. missionary, Pandit Johnson, and of the Brahman convert, Nehemiah Nilakantha Goreh Shastri, both of whom delved deep into Hindu philosophy, is still cherished in the city. It is a pity that there are no scholars of this type now in Benares who could command the confidence of Hindus and Christians alike.

A. J. Appasamy.

THE LIGHTHOUSE IN LONDON

Thunder Rock. By Robert Ardrey. The Globe Theatre.[1]

I think it was Stevenson who said that it is better to travel hopefully than to arrive; but this assumes that the journey is either pleasant or profitable. In the case of the new American play so lately lightening the growing shadow of London's blackout it may be said that the journey is all—that, whereas neither the start and finish nor Mr Robert Ardrey's piece of topical philosophy fits anything but the mood of the moment, the argument of the play as a whole is so original, so intellectually exciting, and so well rounded (except at the first and final corners) that artistically it is very nearly flawless.

Let us first get rid of those two blemishes. Nobody, I think, is going to be convinced by the young Englishman of 1939 who escapes the ordeal of reality by an air battle over China in which he knows he must get killed. Dramatically the situation is superb—particularly when his spirit (complete with ghost of Chinese pilot) returns at the end to say he has done it and to have a good English laugh about it; but a play conceived in a mood of intellectual realism has not room for aerial flights of this kind—if of any kind—and it fails to ring true. The same must be said, but more seriously, I think, of Charleston's own solution. Men do not spend their lives upon a lonely lighthouse, preferring the people of their own imagination to the companions of reality, to be won back to the world in a couple of sentences—particularly when those two sentences smell warmly of British propaganda—not quite hard-baked because they have not left the oven very long.

No, the strong meat of Mr Ardrey's play is in the bold conception of a highly original idea, which makes splendid drama

[1] This play has now, of course, been temporarily withdrawn.

of the human mind; and Mr Michael Redgrave gave to the character of Charleston a keenly intellectual and sensitively realistic interpretation. He took a job as lighthouse-keeper because the world at large had lost all reality for him—its madness on the verge of another war having driven him to create a world, half-fantastic and half-real, in his own imagination. These shadowy children of his own imagination gradually assumed reality for him, then solidity, and finally a conviction so appalling that he fears that, even if he would, he could never escape from them. Captain Joshua, who has piloted this imaginary crew to the lighthouse, acts as a kind of *liaison* between Charleston and the ghostly crew, and he it is who turns what might have been a frivolous pastime for his master into a piece of fine art. For nowhere will this bluff censor, who in reality, of course, is Charleston's own critical faculty, allow that mind to get away with what is vaguely ephemeral or cheaply comic; but makes him call his characters out again to touch up his own scene with the exacting brush of human realism.

Then we got some real live situations and some very fine acting to match it, Mr Frederic Valk, as a Viennese refugee doctor, being the very embodiment of frustrated genius and pathetic dignity; but I thought that the climax was under-acted by the whole cast. Even allowing for the fact that this is a study in black-and-white, in shadow-and-sheet, if ever there was one, there are such things as light and shade in acting; and I found the "grey daylight" interpretation of a scene, that should have been all thunder and lightning, colourless rather than impressively austere.

That brings me to the end again—the point where Mr Robert Ardrey shot his bolt home with rather less than iron purpose. For here it is that Charleston (after a visit from the ghost of that suicide already mentioned) decides to go back into the world and fight on the side of progress. For one of those children of his own imagination has convinced him that progress is not only possible but inevitable, and that wars have got to cease one day and sanity come to all mankind just as chloroform had to be invented and the Ninth Symphony of Beethoven had to be written. The situation is dramatically convincing because, unlike his friend's suicide, it is accepted in the heat of the moment. It therefore did not blight the play at the moment of its fullest bloom; but the intellect is of tougher mould—something less easily betrayed. For that reason one wondered, when he had gone from the stage into a world at war, whether his mind were ever really resolved, or whether an American author had not mixed the motive with a touch of seasonable relish, so dear to the palate of an English audience.

Ashley Sampson.

CORRESPONDENCE

A CONCEPTION OF THE CHURCH

To the Editor of THEOLOGY.

SIR,

The great need of the moment, and one that is very widely felt, is a conception of the Church which a Catholic can hold in charity without compromising the truth. Will younger and better equipped brains than those possessed by the writer take in hand what is a pressing matter?

I venture to ask if the following view can be justified, at least as a working hypothesis, to carry on with if nothing more. It is, as is obvious, broadly speaking Platonist. It has been said, as a parody on Gilbert's lines, that

> "Every single boy and girl receives at birth a mental twist;
> He is either an Aristotelian or else he's born a Platonist."

It is to the multitude of unconscious or partially conscious Platonists that I belong.

There can in the nature of things be only One Church, which is real, which exists on earth of its own right—the Family of One God, the Body of One Christ. Its unity, therefore, is fundamental, it is created by God, not man. It was One from the first before local churches or divers denominations came into being. Its unity is not due to its acceptance by Christian collectivities, who agree in offering truth, worship, ethics after the same pattern, but is essential in itself. The Church from this point of view lives, not as an assemblage of churches, but exists and is explicit as one whole in all its parts. It is found in some degree in every church, it is completely found in none. Each group of organized believers, in its own place and in its own degree, is in a real sense the Church, the whole being found really, though only approximately and imperfectly, in each several part.

This point of view came to me, not as a theory but in practical evangelistic work. It was my duty as a bishop to visit day after day a chain of very imperfect Anglican churches. Many of them had no resident priest and were in that sense also ecclesiastically incomplete; they were ill-instructed but loyal to the truth which they had received, but they were obviously a very imperfect local church. And yet, in spite of all their weakness, moral and otherwise, they were the Church: the whole Church was in these feeble and unfinished parts of it. If their heathen neighbours were to learn about Christ, they alone had authority to teach them; if converts desired baptism, it was into their fellowship that they must be baptized; if baptized people desired confirmation and Holy Communion, it was their little church that must offer it. They actually were the church for their

own locality; not a church, not a mere bit of the church, but the One Church existing there in their village; and I told them so. So in matters theological they, too, were unconscious Platonists.

It would take too long to illustrate this point of view by reference to the other notes of the Church. The One Church, which is the Body of Christ, is utterly and completely holy: the churches both local and denominational are only relatively such, through the holiness of the One Church which exists really but only approximately in each. So also is it with the notes, "Catholic" and "Apostolic": some are more catholic or less than others, some are more apostolic than others; but I at least should maintain, though others may not, that no visible church on earth, whether local, denominational, or ecumenical, is completely catholic or apostolic. Thus, whatever each body has of the true faith, valid sacraments, apostolic ministry, or any other gift of the Spirit, is due to the fact (as I hold) that it is the Church, and that the Church is existent in varying degrees within it. I appeal with diffidence as an old man to younger minds: Can this view of the Church be maintained? If so, will some one write a book to tell us so?

In conclusion, this view of the One and Only Church existing in its several parts has certain advantages. It avoids the danger of regarding the Church as a hive of irreconcilable honey-bees; it avoids the error of undenominationalism, which by way of concession and compromise robs the Faith of most of its content, and reduces truth to a minimum; it keeps us from the path of intolerance towards other Christian communities; it upholds the truth that men are saved through Christ by the truth they hold, and should not be regarded as lost owing to the truth they reject. It enables us to regard churches which are not of our fold as representing to some degree and making effective to men that One Church, which we with much acknowledged imperfection claim to be—one, holy, catholic, apostolic, wherein dwells the fulness of all grace through Christ glorified.

Yours faithfully,
GEORGE LANCHESTER KING (*Bishop*).

THE CONFLICT IN ANGLICAN THEOLOGY

To the Editor of THEOLOGY.

SIR,

In an admirable letter contributed to your October number Canon Quick remarks, "'Moderns' of every kind have one characteristic in common: they hate Liberalism." Would it not be equally true to say, more shortly, "'Moderns' of every kind have one characteristic in common: they *hate*?" The matter deserves, perhaps, more attention than it has received.

Yours faithfully,
C. S. LEWIS.

BOOK REVIEWS

THE FOURTH GOSPEL. By the late Edwyn Clement Hoskyns. Edited by Francis Noel Davey. Faber and Faber. Two volumes. 30s.

The posthumous publication of the late Sir Edwyn Hoskyns's *Commentary on the Fourth Gospel* is an event of first-rate importance for the study of theology in this country. Since Westcott we have had no commentary on the large scale which has treated this Gospel with full theological seriousness. It was known for many years that Hoskyns was at work on such a commentary. His untimely death brought the fear that we should never get it after all. We owe it to Mr Noel Davey that the materials left by Hoskyns have been brought to the stage of publication. A peculiarly close disciple, he had exceptional qualifications for the task of making his master's legacy available for us. Gratitude is due to him from all students of the New Testament for his arduous and self-sacrificing labours.

The work remains, inevitably, fragmentary. Only the first six chapters of the commentary, with important sections of the introduction, had received anything like a conclusive revision. The rest represents a stage far short of finality. Blemishes and inequalities there must be: difficult points sometimes passed over with a makeshift comment; occasionally a failure to decide between alternative explanations, or a rather weak attempt to combine them. We have not always Hoskyns's final and considered judgment. Even so, we have before us a rich, coherent and penetrating exposition of this unique work. For unique it is. The anxious search for " parallels " which has occupied so many recent critics has not brought to light anything which is really like it. It stands alone. One service which this commentary will do is to convince readers afresh that the Fourth Gospel is neither an inferior attempt to do again what the Synoptics had already done, nor a patchwork of ill-digested semi-Gnostic speculations, but what the instinct of Christians has always known it to be, a profound, central statement of the truth of the Gospel in its most permanent, universal and authoritative form.

Hoskyns's work is not always easy reading. He writes in an elaborate style, delighting in antithesis, paradox and " dialectic " (to use the fashionable term). The reader must be prepared to share in the labour of wrestling with the complexities of an overwhelming theme. The sustained arguments of the introduction, and the theological summaries prefixed to the successive passages of exegesis in the first six chapters (missing, to our great loss, in the rest of the book), need, and deserve, to be studied with close attention. Together, they supply a key to the principles of interpretation followed in the commentary. The

exegesis (at least where we may presume the finishing touches to have been given) is careful, thorough and subtle, possibly over-subtle at times, but in any case fully alive to the necessity, in dealing with such a book, of looking beneath the surface meaning. The treatment of questions of textual criticism is perfunctory, and the editor has frequently found it necessary to insert supplementary notes upon textual points.

The commentary is avowedly a " theological " commentary. Many of the questions with which recent criticism has chiefly concerned itself are secondary questions after all, and Hoskyns has passed over them lightly. Whoever wrote the Gospel, at whatever place and date it appeared, whatever sources its author may have employed, whatever influences may have counted in determining its form and vocabulary, the result is an integral work, setting forth the meaning of the life, death and resurrection of Jesus Christ as the conclusive utterance of the Word of God to man. Such a work can only be understood theologically. It is an outstanding feature of this commentary that it strenuously maintains the unity and coherence of the Fourth Gospel in all its parts. If separable elements have entered into it (and I believe criticism can distinguish such elements up to a point), all have been stamped with the character which belongs to the Gospel as a whole. The reader who is familiar with some recent theories about sources, redactions, displacements and the like will be led to feel that such theories have sometimes been used to avoid rather than to solve crucial difficulties of interpretation, and that Hoskyns, in facing just those difficulties without recourse to any such means of escape, has from time to time penetrated to the central regions of the Evangelist's thought.

Again, he insists that the Fourth Gospel cannot be studied fruitfully in isolation, as if it were the product of the idiosyncrasy of an individual author. It stands within the context of the whole of early Christian life and thought as witnessed by the New Testament. We have in this commentary a brilliant example of the new tendency in New Testament interpretation which may be described as " centripetal ", over against the " centrifugal " tendency which led to the study of its component parts as isolated units—the Synoptic tradition, Paulinism, Johannine theology, and so forth. In the Introduction Hoskyns protests against this tendency, and in the commentary he has brought the whole New Testament into play for the elucidation of the Johannine text, with illuminating results. Not only so, he has exploited the larger context which includes both the entire Biblical tradition and the life of the Church after New Testament times. The thought of the Gospel is shown to be deeply rooted in the Old Testament. Patristic commentaries are utilized, if perhaps less extensively than might have been expected, and the witness of liturgical usage is adduced with

striking effect (notably for chapters iv., v., and ix., and for the *Pedilavium* in chapter xiii.).

On the other hand the Hellenistic background of thought is virtually ignored. This has undoubtedly been over-emphasized by recent writers whose acquaintance with the vital Biblical and Christian background is superficial; but it remains true that converts from the " higher paganism " recognized that the Fourth Gospel spoke largely the language with which they were familiar, and that it especially interested those Gnostics who tried to combine Christianity with non-Christian ideas. Hoskyns finds the particular occasion for the writing of the Gospel in the situation depicted in the First Epistle of John, which confronts the danger of " spiritualizing " Christianity in a Gnostic sense. But this tendency in the Church was dangerous just because it had behind it a powerful movement outside Christianity with great spiritual attractions. It is easy to lose patience with the raking of the religious underworld of Hellenism which has cumbered commentaries with so many dubious " parallels ", but anyone who has made the attempt to get inside the kind of religious thought represented, for example, by the Hermetica and kindred writings, and then turns to the Fourth Gospel, cannot escape the real similarity of language and conceptions. John clearly has in view the problems and needs to which this literature bears witness. The answer which he supplies is all the more strongly contrasted with all non-Christian answers because it is given so largely in language which already had religious associations outside Christianity. " The Word was made flesh ": the " scandalous " character of that statement (to use a favourite expression of Hoskyns) is never so emphatic as when it is read after a study of some of the purest religious teaching which has come down to us from the non-Christian world of that time.

The difference turns largely upon the valuation of history, which for all thought of a Gnostic type is an irrelevant hindrance to the knowledge of God. For John, on the other hand, history, that is to say the history of Jesus, is the place where the knowledge of God is accessible to man. This Evangelist presses most firmly to its conclusion the eschatological valuation of the Gospel facts which is implied all through the New Testament. It is wide of the mark to say that John substitutes mysticism for eschatology. " It is not that the author of the Fourth Gospel, unlike the more primitive Christians, stood confronted, not by the end, but by centuries of Christian and non-Christian history rolling out in a distant perspective before his eyes. . . . The tension in the Fourth Gospel is, if such a thing were possible, even more acute. The Fourth Gospel describes an ultimate present tension, the tension between flesh and spirit—the tension between God and men. It vibrates and is set at motion at the point where trembling and arrogant human life is met by

the life that is eternal; at the point where men are confronted by Jesus, Son of Man and—Son of God." Thus the historical situation in which Christ lived and died is also the moment at which what is beyond history fully takes command of history, and gives it an ultimate or "eschatological" character.

Such is the basis which this commentary lays down for the theological study of the Fourth Gospel. The problem of history lies at the heart of it, and this, as Hoskyns understands it, is something more than the problem of "historicity", as it has usually been stated. The question of the relation between the Johannine presentation of the story of Jesus and what actually happened is raised not only by the notorious divergences between John and the Synoptics, but by pronouncements of the Fourth Evangelist himself: "The Word was made flesh"; "the flesh profiteth nothing". Hoskyns rules out the two simple solutions which have been current on opposed sides of the Johannine controversy: one, that the Johannine narratives are "allegorical", while those of the Synoptics are factual; the other, that where they differ the factual statements of the Fourth Gospel are to be preferred as those of the "beloved disciple". Nor will he allow the attempt to draw a sharp distinction between certain elements as pure history and others as interpretation. The stuff is homogeneous. "The theme of the Fourth Gospel is the non-historical that makes sense of history." "The Fourth Gospel is less an apostolic witness to history than an Apostolic witness to that which is beyond history, but which is nevertheless the meaning of the 'Jesus of History', and therefore of all history." "Take away the meaning and we should have merely the record of an eye-witness. Take away the history and we should be left only with a human notion or idea." This meaning, he insists, is not something added to the plain story, which might have been told adequately without it. It is the real, inherent meaning without which the story does not make sense.

This view is tested and substantiated by a sustained comparison between John and the Synoptics, both in the Introduction and in detail throughout the commentary. The work of comparison has often been done before, but nowhere else (so far as I know) has the true significance of the divergences—omissions, additions, corrections, chronological re-arrangements—been so penetratingly pointed out. Both the narratives and the records of teaching given in the Synoptics are shown to leave the reader with open questions, to which only the Fourth Gospel supplies a conclusive answer; and when once this answer has been given, it is seen to be already implicit in the tradition as it is presented in our earlier sources. "The test that we must in the end apply to the Fourth Gospel, the test by which the Fourth Gospel stands or falls, is whether the Marcan narrative becomes more intelligible after reading the Fourth Gospel." This challenge has been brilliantly met in this commentary, which

should do almost as much for the understanding of the Synoptic Gospels as for its primary object.

I am not, however, clear that Hoskyns's discussion, even when supplemented by the explication of his view given by the editor in an Introductory Essay, has altogether disposed of the problem of " historicity ". History, we shall agree, is fact *plus* meaning, and the Fourth Gospel is mainly concerned with " the non-historical that makes sense of history ". But presumably the facts must be *there* to be made sense of. Hoskyns clearly believes that in the Fourth Gospel the facts are *there*, at least in the sense that the Evangelist did not invent stories to be taken allegorically. But he also insists that an occurrence must often be related in a form which is factually untrue, in order that its inherent meaning may be brought out. " How can non-historical truth be set forth save in non-historical form ?" In particular, the replacement of a chronological order by one which conveys the real theological meaning of the occurrence may often be indispensable to a true understanding of it, since the past-present-future relation may create the illusion of a causal explanation of the occurrence which is far from being the real meaning of it.

So far, so good. But that which happens happens in time. The " flesh " is the mode of our experience in a world of time, space and matter. Although " the flesh profiteth nothing ", as such, yet the " flesh " of Jesus is the place (as Hoskyns constantly affirms) where divine truth is acceptable. If the concreteness of the " flesh ", with its local and temporal conditions, is lost sight of, we are in danger of avoiding the Scylla of " historicism " by falling into the Charybdis of a Gnostic " spirituality ". When, therefore, we have acknowledged that the Fourth Gospel is concerned with the non-historical that makes sense of history, I do not see how we can be prevented from raising the question (answering it is a different matter), What value is to be assigned to the record of the facts of which sense is to be made?

For example, the Fourth Gospel records that at one point in the life of Jesus the Galilæan mob wanted to take Him by force and make Him king, and that at another point an attempt was made to lynch Him at the Feast of Tabernacles. The theological significance of these alleged occurrences is brought out in the commentary. No one doubts that Jesus was accused of kingly pretensions, or that the authorities at Jerusalem would have been glad at any time to make away with Him, if opportunity offered. To that extent, at least, these two narratives have an historical foundation. But did the attempted *émeute* in Galilee and the attempted lynching at the Feast of Tabernacles actually happen, or has the Evangelist embodied in fictitious dramatic scenes the facts of the conflict about the royalty of Jesus, and of the standing hostility of the Jews, and introduced them at appropriate points in his narrative in a purely " symbolic "

way? The question may not be of direct importance for the theological interpretation of the Fourth Gospel, but such events as those just cited would (if we believed they happened) contribute to our understanding of the total historical situation in which Christ died, and anything which does that has a relevance of its own to theology, since Christ suffered " in the flesh ", that is to say, as an historical person under historical conditions.

The problem of " historicity " has a place of its own within the larger " problem of history " (to use Hoskyn's expressions) and it can never be without its importance for an historical religion such as Christianity notoriously, even " scandalously ", claims to be. I doubt if it can be effectively discussed without in some measure penetrating the " barricade " which Hoskyns has erected against any attempt to disentangle fact and interpretation. Nor do I think that the Evangelist himself has made the " barricade " quite so impassable as might appear. There are *pericopæ* which Form-criticism can recognize as belonging to strata of tradition represented in the Synoptic Gospels (such as the Healings at Bethesda and Siloam). In such cases we must surely say that the Evangelist is presenting us with " raw material ". We are, of course, expected to read such narratives in the light of the Gospel as a whole, and they then "make sense " as they did not before; but the existence of such " raw material " seems to me to be a fact of some importance. In saying this, however, I do not mean to depart from Hoskyns's fundamental solution of the theological-historical problem.

In short, if we cannot close the book without deep regret that it remains unfinished, and to that extent unsatisfying, yet the reading of it has been an illuminating and exciting experience. Hoskyns has made the Fourth Gospel speak with a clearer voice to our generation.

C. H. Dodd.

Two Ancient Christologies. By R. V. Sellers. S.P.C.K. 16s.

This book, which obtained for its author the Doctorate in Divinity at Cambridge, is one of the most important works on Christology that have appeared in recent years. Dr Sellers has given students what they have hitherto lacked, a guide to the Alexandrine and Antiochene theologians which takes full notice of modern work on Apollinarius and Nestorius, and does justice to the constructive merits of both the rival schools. While his book is in the main a plea for the importance of the Antiochenes, Dr Sellers is not content with the view that Athanasius and Cyril of Alexandria were guilty of Apollinarianism, and his final judgment on the two schools is " it would seem that both these ancient Christologies are necessary in any attempt to answer the problem of the Lord's Person; for the one is the complement of the other ".

The book contains three main sections; the Alexandrine school, the Antiochene school, the conflict between them. In the first section Dr Sellers deals very fully with Athanasius, Apollinarius, the Cappadocians and Cyril. He shows that this school was not so hampered by " Hellenistic " or " un-Christian " conceptions of God as is often alleged, for the Biblical and redemptive view of God had made considerable impact upon the thought of these writers. He discusses the alleged Apollinarianism of the orthodox Alexandrine writers, and insists that they taught that the Son of God underwent genuine human limitations, but in their exegesis of Luke ii, 52, and similar passages, they failed to work out the implications of their own assertions. In the second section Dr Sellers urges that the Antiochenes, while concerned to uphold the genuine humanity of Jesus which the Alexandrines seemed to obscure, were equally concerned to assert that the Incarnate Christ is one Person, the Word made Man. Did they succeed in avoiding a doctrine of Two Persons ? Dr Sellers shows that many of the criticisms of their language rest upon misunderstanding; the word " prosopon ", for instance, was used by Nestorius to mean " appearance " and " individual " (" own-ness ") as well as " person ", and language about two " prosopa " by no means implies a doctrine of Two Persons. But while Dr Sellers is convincing in his defence of Nestorius against many of the usual criticisms of his teaching, not all readers will feel that he has vindicated Nestorius' Christology as an intelligible doctrine of One Person. It may suffice here to refer to p. 130 (last paragraph but one), p. 154 (last paragraph) and p. 255. In these passages Dr Sellers gives his own summary and paraphrase of Antiochene doctrine with a view to demonstrating its freedom from what is popularly called " Nestorianism ", yet in each case he seems to be commending a belief that the Son of God did not unite to Himself a humanity personal only in Himself, but chose a Man to be His instrument.

In the third section of the book Dr Sellers describes the historic controversy. In pages which will be of immense value to students he summarizes the ways in which Cyril and Nestorius showed both pardonable misunderstanding and culpable perversion of the teaching of their rivals. The clash was tragic, because the doctrine common to the two traditions was far larger than controversy has allowed either ancients or moderns to realize. Both schools held a conception of God that has its roots in Hebraic theism; both grasped the connexion between Christology and soteriology; both upheld the doctrine of the cosmic Christ; both saw that the Incarnation demands some self-limitation, though neither developed a doctrine of Kenosis; both distinguished what belongs to the Logos in His eternal being and what belongs to Him in His incarnate state; both strove to formulate their devout belief that Christ, human and divine, is one person. Dr Sellers concludes that for our modern

tasks in Christological thinking we need the help of both ancient schools, and that their value is specially apparent when we tackle the question of the divine self-emptying which they raised but failed to develop. We could wish that Dr Sellers had discussed how far this failure on the part of the Fathers hindered their Christological thinking, but it seems unfair to grumble for more when he has clearly given us so much. No student of the history of Christian doctrine can afford to be without this book.

A. M. Ramsey.

The Two Humanities. By D. R. Davies. James Clarke and Co. 7s. 6d.

The Re-creation of Man. By T. M. Parker. Dacre Press. 1s.

Mr Davies in his new book attempts to outline a Christian interpretation of history which starts from the facts of the contemporary situation, that of a world at war. War is a revelation of human nature, showing quite clearly its "tragic contradiction"—its heroism and brutality, its high possibilities and terrible failures. History is not an upward line, a progress from evil to good, but is "rather a record of man's increasing capacity for evil as well as good". Mr Davies's text is: "Cursed is the man that trusteth in man" (Jer. xvii, 5) and he ably exposes the fallacy of every kind of evolutionary or humanistic optimism, from that of Christian liberalism to that of Marxism. He has "no hope whatever in unregenerate human nature", and many might consider his outlook pessimistic; his hope—which he says is for him a certainty—is only in God's power to recreate humanity. History is interpreted as the conflict between the two humanities, unredeemed and redeemed or recreated in Christ, and it moves not to a perfect society on this earth, but to its final consummation, the Second Coming of Christ. The author's standpoint is "orthodox", and the illuminating insights into contemporary political and social events, of which the book is full, are essentially Biblical in quality. In fact, the value of the book consists chiefly in these prophetic insights rather than in any closely reasoned theological argument; for instance, Mr Davies's understanding of the nature of evil and of man's "Fall" from grace is deep and searching, but it is doubtful whether we are greatly helped by his unargued adoption of the notion of a "pre-mundane Fall". Or again, his assertion of the divinity of the Person of Christ is ably contrasted with the "right-wing modernism" of Harnack and his followers and with the "left-wing modernism" of Conrad Noel (p. 162); but is there not (dare we say so?) just a suspicion of a liberal "hang-over" in Mr Davies's own conjectures about Jesus's gradual realization of His own identity (p. 163)? This

book might be read with great profit by laymen who have become dissatisfied with the view that Christianity is a kind of belief in the general goodness of things and that, in spite of appearances to the contrary, the world is gradually becoming better and better through the permeation of the spirit of love. It might also be read by all those—whether clerical or lay—who have not yet read their Dostoievsky, Berdyaev, Brunner and Niebuhr for themselves, since Mr Davies owes much to all of these. His style is forceful and unconventional, to some extent repetitive but nonetheless effective, graphic and sincere, imaginative and readable. He gives us a presentation of the meaning of the Christian faith in terms of the actual world in which we are living; his theology is not drawn from books—although Mr Davies has read widely—but from life, and in the true prophetic tradition it is illuminated by apt illustrations from contemporary events. Perhaps some day Mr Davies will write us a book which will tell us in what specific activities Christians ought to engage, even after they have realized that they cannot build the Kingdom of God. At this point he could probably help us considerably, since he would doubtless agree that there is nothing to be gained from entering the catacombs until we are driven there.

The Re-Creation of Man by the Rev. T. M. Parker deals with a similar theme—the contrast between man as he is, a rebel against God in a rebellious universe, and man as he becomes, when redeemed or re-created by God through Christ. Like other books in the *Signposts* series, it falls between two stools, being too slight for those who already know something about theology and too technical and academic for those who do not. The book is polemical in tone and somewhat narrowly orthodox in temper, and it conveys the suggestion that Mr Parker is not sufficiently sympathetic with poor, sinful human nature really to understand it. His remarks about Luther, for instance, do not indicate that he has really encountered the tragic weight of human sin with which Luther and his modern disciples are wrestling. But the book gives a useful summary of the Catholic (in the narrower sense of the word) teaching about sin and redemption, and it will doubtless be found useful by those who wish to understand or expound that point of view. The " plain man " will be irritated by Latin phrases untranslated and words like " denigrate ". .

Alan Richardson.

John Foxe and his Book. By J. F. Mozley. S.P.C.K. 12s. 6d.

Once regarded with veneration by minds as wide apart as Nicholas Ferrar and John Bunyan, " Foxe's Book of Martyrs " (to give it its popular title) has come to be generally regarded as the type and pattern of biassed and dishonest history. The present reviewer remembers hearing it frequently described in

his boyhood as "Foxe's Book of Lies". It is true that during the last generation or so scholarly opinion has qualified considerably the strictures of such doughty anti-Foxians as S. R. Maitland, Brewer and Gairdner; but the popular impression has persisted unchanged. From this forlorn state Mr Mozley comes to rescue the dethroned idol. He tells us in an introductory note that when he began his book on William Tyndale he shared the usual suspicion of Foxe as a historian, but finding him a reliable guide on the subject of Tyndale he was led on to make further investigations. The fruit of these investigations is the present admirable monograph, which no student of the English Reformation can afford to neglect. The reader of it will not fail to appreciate the author's comment: "Foxe underwent much drudgery for the sake of his martyrs: his biographer cannot complain if he has a dose of the same medicine." The drudgery, however, is the writer's only, not the reader's, for Mr Mozley's handling of his material is always easy and attractive.

The book falls into four sections. The first is a biography of Foxe, based partly on his letters, partly on the Latin memoir written by Foxe's distinguished son, the physician Simeon Foxe. The authenticity of this memoir is successfully defended by Mr Mozley against Maitland's captious attacks. The portrait that emerges is that of a character of genuine beauty and goodness—a man laborious, devout, charitable and entirely devoid of self-seeking, who enjoyed and deserved the friendship of many of the foremost of his contemporaries. A specially winning trait is Foxe's tolerance and freedom from the persecuting zeal which was the curse of his age. If he abhorred the men who sent his heroes to the stake, it was not merely because their victims were Protestants, but because they were cruel-hearted men and alien from the spirit of Christ. The second section deals with the "making" of Foxe's book, tracing its gradual expansion from its insignificant Latin nucleus of 1554 to its final form in the two huge volumes of the English *Acts and Monuments* published in 1583. In the two last sections, dealing respectively with Foxe's "method" and "assailants", Mr Mozley undertakes the defence of Foxe against his detractors. He leaves on one side those portions of the vast work (nearly one-half) which deal with the pre-Wycliffe age and the continental reformers, as a mere compilation based on previous writers, and confines himself to Foxe's account of the Lollards and of the martyrs under Henry VIII and Mary, by which his reputation as a historian must stand or fall. Here the author fully admits Foxe's loose and slipshod handling of his material, as also his frequent inaccuracies in points of detail. He no less frankly concedes that Foxe was a thoroughgoing partisan and wrote with propagandist intent for a credulous age. But he maintains that he was an honest partisan, and that he never

deliberately falsified the documents and narratives which he collected at such infinite cost of labour and which, but for him, would have for the most part perished utterly. This view is supported by an examination of a large number of passages with reference to which Foxe's honesty has been particularly called in question—how unfairly as regards essentials Mr Mozley shows.

C. S. Phillips.

The Church of God. By D. M. Mackinnon. The Dacre Press. 1s.

Here is a book, a real bit of life. It is an excellent disproof of the theory that price is a measure of value. There is much more in it than in many a more ambitious tome for which one is asked to pay ten times the amount. As I would say, it is a Bovril of a book. What is still more important, it is a piece of genuine *Christian* thinking.

A great deal of Christian theology is not Christian at all, but sub-Christian, in that it starts from non-Christian sources—*e.g.*, from scientific presuppositions, general ideas or modern cultural assumptions. Generally speaking, this may be said about nearly the whole of Modernism, which took its rise from the desire to accommodate Christian dogma to modern science and culture. The dominating forces in Modernism were really non-Christian, to which dogma had to be subordinated. This was finally achieved—*e.g.*, by Harnack—by the elaboration of the myth known as " the simple Gospel ". Critical New Testament scholarship penetrated behind the apostolic tradition and discovered in Jesus (to its great relief), according to taste, a teacher (Harnack), or a poetic romantic (Renan), or a political revolutionary (Kautsky, Rauchenbusch), etc. The Gospel " faded " into an elementary system of lofty ideas about God, man and life. Jesus was a Teacher or what not, anything but a Redeemer. He became one of the highlights in the self-contained historic process of progression from protoplasm to superman, from primitive barbarism to Utopia.

Now Mr Mackinnon *starts* from the judging, redemptive experience of a Living God. *It is in that experience that he finds the key to the riddle of the Church.* Behind the apostolic tradition Mr Mackinnon discovers a Christ who breaks and re-makes men; not a charming, winsome romantic, but a figure of terror. Jesus was God's apostle, sent from God. That is to say, He was not the product of History, the ripe fruit of a long development, but an imposition on History from outside it. He invaded History. He was sent into History by the Living God.

The essence of Mr Mackinnon's argument is that the Church has something of that character: it is a special creation of God in Christ, *an incursion into History from above.* It is not enough to say that Christ founded the Church. *He founded it in eternity*

and placed it in time. From that position Mr Mackinnon refuses to budge.

The characteristic institutions of the Church all serve the one purpose of enabling it to operate in time as a divine institution; to secure that its "givenness" shall continue to function. Dogma insures the supremacy of the living experience of Christ as the criterion of theology. "Its presence inhibits him (*i.e.*, the mere intellectual) from erecting into an absolute a prevailing mood of thought" (p. 50). Without dogma the Church would not have survived Gnosticism or Arianism or the hundred and one other 'isms of fundamentally non-Christian thinking, including the abortive brood of Protestant Liberalism. Hence the return to dogma derives "from the recognition that the outward institutional framework of Christianity . . . is essential to the recognition of Christianity as the Gospel of the mercy of God" (pp. 50-51).

The Episcopate does the same thing in the sphere of order and organization. It secures that the local congregation shall be consistent with the Church, that specially-created, "given" Order that Christ founded. The New Testament speaks of a Ministry exercised on behalf of the Church over the local congregations. The Episcopate protects the Gospel from the idiosyncrasies of the members of the Church.

The Sacrament of the Eucharist secures the eternal objectivity of Christian experience. It is the recognition on the part of the Church of what Christ has done once and for all. It harnesses the subjective spiritual emotions of the believer to an Act of God in history.

One word of criticism. In making the ministry of the altar one of salvation only, Mr Mackinnon is on untenable ground. The experience of redemption is also an awareness of judgment at the same time. In faith—the "yea" of the soul to God—man is judged and saved. In the realization of the judgment is the reconciliation. The believer, whenever he faces the Cross, as he does in the Eucharist, is judged anew. Both judgment and salvation are operative in the Sacrament (*vide* pp. 76-80).

This book is a brave little attempt to restate the eternal challenge of the Gospel to sovereign man, in a situation where his sovereignty has issued into a disaster of the first magnitude. Over against the collapse of institutions which are the product of sinful human will, Mr Mackinnon places an institution—the Church—which derives from a Divine Will, a super-historic reality penetrating time. I have found this book to be timely and convincing. The argument for the Episcopate comes to my Congregational mentality with especial force. A collapsing civilization calls for something much more solid than the sovereignty of individual congregations.

D. R. Davies.

THE IDEA OF THE SOUL IN WESTERN PHILOSOPHY AND SCIENCE. By William Ellis. Allen and Unwin. 12s. 6d.

I seem to remember that somewhere in his book Dr Ellis hints at a criticism of one or two eminent astronomers and mathematicians for their incursions into the field of philosophy. Dr Ellis himself is a zoologist and a mathematician, and half his book is a determined invasion of territory normally owned by philosophy—the historical development of the idea of the soul. But though I criticize Dr Ellis on points of detail I welcome his general objective. Increasing specialization is making us all more and more unintelligible to one another, and anything which can reverse the process is good. This book is a step in the right direction.

In the first part the history of the idea of the soul is sketched up to the birth of modern philosophy. There is some obscurity here, partly because the nature of the enquiry compels Dr Ellis to go far afield into related topics, and his discussion is consequently sometimes compressed, and sometimes superficial. He shows some lack of the historian's capacity for sympathetic understanding when he writes about Aristotle and about Stoicism, and his discussion of the influence of Judaism and Christianity on the idea of the soul is very disappointing. He does not like what he calls their "obsession" with "the notions of sin and repentance"; and consequently fails to see that it is through those notions, and that of forgiveness, that Christianity has exercised the profoundest influence on the idea of the soul. After brief references to St Augustine and St Thomas, and a longer discussion of the "second renaissance of Platonism" (Copernicus, Kepler, and Galileo), the outline of the history of the idea of the soul ends with an account of the Cartesian psychology.

In the second part of the book Dr Ellis considers the idea of the soul as it is affected by modern scientific ideas, particularly biological ideas. Here, on his own field, I found him most interesting. He is discussing why the idea of the soul has, for some people, worn out its welcome, and his answer to behaviourists and others is that "natural science continues, and must continue, to deal with abstractions, and biological science is no exception to this limitation".

In the last three chapters Dr Ellis speculates on the shape which the psycho-physical problem may assume in the future, and suggests that the dilemma may be only apparent if, as he shows it is possible to think, "matter is 'momentary' or 'instantaneous' mind, mind which dies away, as it were, in the instant that it springs to life". (There may be some resemblance here to James Ward.) Dr Ellis advises us that his "pretensions to achieve what others have failed to achieve should be received with some scepticism", but I shall never-

theless be interested to read the development of those speculations which he promises in his preface.

There are several strange mistakes in the printing of the Greek, both of spelling and of accents.

H. C. L. Heywood.

An Archæological Record of Rome, Seventh to Second Centuries B.C. By Inez Scott Ryberg. Part I, pp. 222. Part II, Plates and Index. (Studies and Documents XIII.) Christophers. 35s.

Unlike earlier contributions to the series *Studies and Documents* Miss Ryberg's work does not investigate some aspect of the history of religion. She is concerned with the material remains of pre-Christian Rome, the vases, bronzes and terracottas discovered from burials, votive deposits and miscellaneous finds; these she describes and analyzes, and investigates their origin, with a view to discovering what light they throw on the history of her period. What must have been a laborious task is carefully carried out; the material is inevitably somewhat intractable, but the numerous illustrations will assist those unfamiliar with the technicalities of archæology.

Miss Ryberg's general conclusion is that the evidence of archæology confirms that of the literary tradition. During the Etruscan period, the seventh and sixth centuries B.C., Rome was closely associated with Southern Etruria and the Faliscan territory, whose wares she imported, contributing little or nothing herself in the way of artistic production. The burials show that in comparison with the great Etruscan centres Rome was not a rich city, or at any rate was got given to display. The fragments of architectural terracotta (which Miss Ryberg discusses in a separate chapter) are, however, of good quality, and help us to form a picture of that Etruscan temple architecture of the sixth and early fifth centuries which has almost completely vanished. In the fifth century, after the expulsion of the Etruscans, the archæological evidence shows a sharp and striking decline in the prosperity of the city. This was a period of wars and internal strife, when Rome was laying the foundations of her future political greatness; trade languished, and the local artists could produce nothing but poor copies of earlier styles. The period of isolation continues until the later fourth century; after this there is some evidence of original artistic production, but the history of Rome is still one of conquests and political development, and other Italian cities, less distinguished politically, contributed more to the arts of peace. The third century is marked by new influences from Southern Italy, from Campania, Apulia and Sicily, corresponding with the wider contacts of the growing power of Rome.

Throughout the period surveyed in this book Rome was not a great artistic centre; she did not create new artistic types, and poor quality is generally the criterion of local manufacture. Towards the end of the period she begins to contribute something, but, as Miss Ryberg says, her influence on Italic art was the result of her political prestige. "Rome became a centre of art in the real sense only when, by virtue of her political position as mistress of Italy, Italic and Etruscan art merged into Roman."

M. L. Clarke.

Law and Love. A Study of the Christian Ethic. By T. E. Jessop. S.C.M. Press. 6s.

Professor Jessop is convinced that failure to appreciate the ethical teaching of the New Testament, at least among professing Christians, springs largely from the confusion of the true Christian morality of love either with the stern legalism of duty or with mere social convention. His aim is drastically to correct these popular mistakes, his own standpoint being that of the now rather old-fashioned Christian humanism, which, as the middle-aged will remember, inspired much that was said and written during the last war. Professor Jessop writes as a psychologist rather than as a philosopher, and his book contains many acute observations on human character and motive, and a few really penetrating remarks on the genius of Christianity—as, for instance, that "the history of the world since Christ's coming owes a large part of the difference it has from its history before His coming to the factor of childlikeness in the adult, present before only rarely, fugitively and accidentally, but present afterwards widely as a considered ideal of character". But from a philosophical point of view the book is disappointing. Professor Jessop, no doubt with full deliberation, uses the elementary terms goodness, right, and morality in two distinct senses; but he never calls attention to the importance of this cardinal ambiguity. In fact, he assumes far too easily that an ethic based on love alone can take the place of one based on justice and moral law. Again, his sweeping generalizations about asceticism can hardly be justified even by the qualifying excuses which he finds it necessary to make for them. And he makes a really disconcerting slip when, in trying to account for asceticism, he alleges that the New Testament word for conversion is ἀποστρέφειν, "to turn away from"—the word in fact is ἐπιστρέφειν.

On the whole, Professor Jessop preaches a thoroughly healthy-minded, liberal, creative type of Christian morality, which takes no account at all of the darker truths contained in the doctrine of original sin. One need not be either an orthodox Catholic or a neo-Calvinist in order to feel that this rather breezy and

antinomian humanism hardly does justice either to the teaching of the New Testament or to our present perplexities.

OLIVER C. QUICK.

THE PRESENT AGE. By S. Kierkegaard. Translated by Alexander Dru and Walter Lowrie. Oxford University Press. 7s. 6d.

The latest addition to the English translation of Kierkegaard's works contains three pieces: (1) " The Present Age ", (2) " Has a Man the Right to let himself be put to death for the Truth ?", and (3) " Of the Difference between a Genius and an Apostle ". The reader will again be struck by the contemporary character of Kierkegaard's work, and will find it hard to believe that these pieces were written nearly a hundred years ago. They deal with problems that are our problems, and while Kierkegaard is often difficult to understand, it is always worth while to try to understand what he is saying.

A. R. V.

Note.—On p. 38 of the July number it was stated that the Oxford University Press published Kierkegaard's book, *Purify your Hearts*. In point of fact this book, the first of Kierkegaard's to be translated into English, was published by the C. W. Daniel Co. in 1937.

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

BLACKWELL: G. Tellenbach, *Church, State and Christian Society at the Time of the Investiture Contest* (Trans. by R. F. Bennett), (12s. 6d.); C. J. Cadoux, *Christian Pacifism Re-examined* (12s. 6d.).

CAMBRIDGE UNIVERSITY PRESS: C. Smyth, *Charles Simeon and Church Order* (16s.).

DACRE PRESS: P. McLaughlin, *The Necessity of Worship* (1s.).

DENT: D. Saurat, *The Christ at Chartres* (4s.).

FABER AND FABER: Winifred Peck, *Bewildering Cares* (7s. 6d.).

LINCOLN RECORD SOCIETY: A. Hamilton Thompson (Ed.), *Visitations in the Diocese of Lincoln*, 1517-1531 (n. p.).

OXFORD UNIVERSITY PRESS: *A Hospital Prayer Book* (8d.); K. E. Kirk, *The Menace to Faith* (6d.).

PAX HOUSE: *Mysteries of Love Revealed in the Rosary* (2s. 6d.).

S.C.M. PRESS: B. Matthews, *Supreme Encounter* (6s.); F. A. Cockin and H. V. Ireson, *What Should Christians Pray For ?* (1s.).

SHELDON PRESS: J. R. Coates, *War —What does the Bible Say?* (1s. 6d.).

S.P.C.K.: C. F. Rogers, *A Church Genuinely Catholic* (6s.); V. F. Storr, *The True and Living God* (2s.); (With the National Society) *The Teaching of the Book of Common Prayer* (2s.).

Printed in Great Britain by
Billing and Sons Ltd., Guildford and Esher